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## THE SURNAMES OF ENGLISH VILLAGES.

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ONE of the great difficulties that has to be met if we attempt to picture to ourselves free village communities upon English soil lies in the fact that the vill or township of historic times has, as such, no court. I say "vill or township", for we have long ago come to use these words as synonyms. Mediæval Latin was in this respect a more precise language than that which we now use, for it distinguished between the *villa* and the *villata*, between the *town* and the *township*, between the geographical area and the body of inhabitants. I am far from saying that this distinction was always observed, still it was very generally observed: the *villa* is a place, the *villata* a body of men. If a crime takes place in the *villa* of Trumpington, the *villata* of Trumpington ought to apprehend the criminal, and may get into trouble if it fails to perform this duty. Our present use of words which fails to mark this distinction seems due to our having allowed the word *town*, the English equivalent for *villa*, to become appropriated by the larger *villæ*, by boroughs and market towns, while no similar restriction has taken place as regards the word *township*. Thus Trumpington, we say, is not a town, it is a vill or township, and as nowadays few, if any, legal duties lie upon the inhabitants of a *villa* as such, we use the word *township* chiefly, if not solely, to denote a certain space of land, without even connoting a body of inhabitants with communal rights and duties. It is noticeable that in France also the word *ville*, which formerly was equivalent to our *vill* or *township*, has become equivalent to our *town* in its modern sense. I may add that, as a general rule, the modern "civil parish" may be taken to represent the vill or township of the later middle ages. The story of how it lost its old name and acquired a new one is somewhat complicated, involving the history of the poor-law. But

< the rough general result is that the old vill is the district now known for governmental purposes as "a civil parish".

But this by the way. Our present point is that the vill or township of historic times, or at least of feudal times, has as such no court. Why we must insert the cautious words "as such" will be obvious. The vill may well be a manor, and the manor will have a court. We may say somewhat more than this, for though in law there is no necessary connection between manor and vill, still in fact we find a close connection. Very often manor and vill are conterminous, and, when this is not the case, the manor is often found to lie within the limits of a single vill. And the further back we go the closer seems the connection, the commoner is it to find that vill and manor coincide. The reason why the connexion seems to grow closer as we go backwards is, I take it, this: that men were free to create new manors for a considerable time after it had become impossible for them to create new vills. The vill had become a governmental district not to be altered save by the central government. But, close though the connection may be, the vill and the manor are, if I may so speak, quantities of different orders. We may even be tempted for a moment to say that the vill is a unit of public law, the manor a unit of private law; the vill belongs to police law, the manor to real property law. But though there would be some truth in such sayings as these, we must reject them. The very essence of all that we call feudalism is a denial of this distinction between public and private law, an assertion that property law is the basis of all law. And turning to the matter now before us, we have only to repeat that the manor has a court, in order to show that the manor cannot be treated as merely an institute of what we should call private law.

Well, the difficulty to which I have alluded is this, that the township or vill has, as such, no court. In all the Anglo-Saxon dooms there seems no trace of the court of the township. The hundred is the lowest unit that has a tribunal; the "township moot", if it exists, is not a tribunal. But it is very hard to conceive a "village community" worthy of the name which has no court of its own. When we look at the village communities, if such we may call them, of the feudal age, when we look at the manors, we see that the court and the jurisdiction therein exercised are the very essence of the whole arrangement. All disputes among the men of the manor about the lands of the manor can be determined within the manor. Were this not so the manor would fall to pieces,

and when in course of time it ceases to be so the manor becomes insignificant—is no longer in any real sense a community. A village community that cannot do justice between its members is not much of a community; its customs, its by-laws, its mode of agriculture, it cannot enforce; to get them enforced it must appeal to a “not-itself”, to the judgment of outsiders, of jealous neighbours who will have little care for its prosperity or for the maintenance of its authority over its members. Our English evidence as to pre-feudal times seems, at least on its surface, to show that “the agricultural community”, or township, is no “juridical community”, by which I mean that it has no power *jus dicendi*; the hundred is the smallest “juridical community”. This is a real difficulty, and it is apparently compelling some of us to believe that the township never was a “free village community”; that from the first the force that kept it together, that gave it its communal character, was the power of a lord over serfs, a power which in course of time took the mitigated form of jurisdiction, but which had its origin in the relation between slave and slave-owner.

Now I cannot but think that some evidence about these things might yet be discovered in that most wonderful of all palimpsests, the map of England, could we but decipher it; and though I can do but very little towards the accomplishment of this end, I may be able to throw out a suggestion (not, it must be confessed, a very new one) which may set more competent inquirers at work. That suggestion, to put it very briefly, is this: that there may have been a time when township and hundred were identical, or rather—for this would be the better way of putting it—when the hundred, besides being the juridical community, was also an agricultural community. For this purpose I will refer to some evidence which seems to show that the vill of ancient times was often a much larger tract of land than the vill of modern times; that the area belonging to an agricultural community was not unfrequently as large as the area of some of our hundreds. X

An English village very commonly has a double name, or, let us say, a name and a surname; it is no mere Stoke, but Stoke d'Abernon, Stoke Mandeville, Bishop's Stoke. These surnames often serve to mark some obvious contrast, as between Great and Little, in the west country between Much and Less, between Upper and Lower, Higher and Nether, Up and Down, Old and New, North and South, East and West; sometimes the character of the soil is indicated, as by Fenny and Dry; sometimes the surname is given by a river, often by the patron saint of the village church.

Often, again, it tells us of the rank of the lord who held the vill ; King's, Queen's, Prince's, Duke's, Earl's (and Sheriff's, Bishop's, Abbot's, Prior's, Monks', Nuns', Friars', Canons', White Ladies', Maids', and their Latin equivalents, serve this purpose. Often, again, we have the lord's family name, d'Abitot, d'Abernon, Beauchamp, Basset, and the like ; sometimes it would seem his Christian name, as in Hanley William and Coln Roger. In all this there is nothing worthy of remark, for if a place has started with a name so common as Stoke, Stow, Ham, Thorpe, Norton, Sutton, Newton, Charlton, Ashby, or the like, then sooner or later it must acquire some surname in order that it may be distinguished from the other villages of the same name with which the country abounds. It is not to our present purpose to point out that a good deal of history is sometimes involved in a very innocent-looking name ; that, for example, the beck which gives its name to Weedon Beck is not in Weedon but in Normandy, still less to dwell on such curiosities as Zeal Monachorum, Ryme Intrinseca, Toller Porcorum, Shudy Camps and Shellow Bowells.

But very often we find two or more contiguous townships bearing the same name and distinguished from each other only by what we call their surnames. Cases in which there are two such townships are in some parts of England so extremely common as to be the rule rather than the exception. If, for example, we look at the map of Essex we everywhere see the words Great and Little serving to distinguish two neighbouring villages. Cases in which the same name is borne by three or more adjacent townships are rarer, but occur in many counties. Thus, in Herefordshire, Bishop's Frome, Castle Frome, Canon's Frome ; in Worcestershire, Hill Crome, Earl's Crome, and Crome D'Abitot ; in Gloucestershire, Coln Dean, Coln Rogers, Coln St. Alwyn's ; in Wiltshire, Longbridge Deverill, Hill Deverill, Brixton Deverill, Monkton Deverill, Kingston Deverill, also Winterbourne Dantsey, Winterbourne Gunner, Winterbourne Earls. Two patches of villages in the county of Dorset bear this same name of Winterbourne : in one place we find Winterbourne Whitchurch, Winterbourne Kingston, Winterbourne Clenston, Winterbourne Stickland, Winterbourne Houghton ; in another, Winterbourne Abbots and Winterbourne Steepleton. In the same county is the group of Tarrant Gunville, Tarrant Hinton, Tarrant Launceston, Tarrant Monkton, Tarrant Rawstone. On the border of Berkshire and Hampshire lie Stratfield Mortimer, Stratfield Turgis, and Stratfield Saye. Essex is particularly rich in such groups ; close to Layer Marney, Layer de la Hay, and Layer Bret-



ton, are Tolleshunt Knight's, Tolleshunt Major, and Tolleshunt Darcy; in the same county are High Laver, Little Laver, and Magdalen Laver; Theydon Gernon, Theydon Mount, Theydon Bois; also (and this is perhaps the finest example) High Roding, Roding Aythorpe, Leaden Roding, White Roding, Margaret Roding, Abbots' Roding, Roding Beauchamp, and Berners Roding. In Suffolk we find Bradfield St. George, Bradfield St. Clare, and Bradfield Combust; Fornham St. Martin, Fornham All Saints, Fornham St. Genevieve; while six neighbouring villages bear the name South Elmham, and can be distinguished from each other only by means of their patron saints.

That, taken in the bulk, these surnames are not primæval is very obvious. There is no need to point out that many of them cannot have been bestowed by heathens, that they imply a great ecclesiastical organisation, with its bishops, abbots, priors, monks, nuns, churches, steeples, crosses, and patron saints, for it is plain enough that many others are not so old as the Norman Conquest. Indeed; many of the family names which have stamped themselves on the map of England do not even take us back to the Conquest: they are the names not of the great counts and barons who followed Duke William and shared the spoil, but of families which rose to greatness on English soil in the service of the King of England; the Bassets, for example, are men who leave their mark far and wide. Ewias Harold and Stoke Edith in Herefordshire seem to tell of very ancient days (*D. B.*, i, 183, 186); but such instances are rare. On the whole the inference that the map suggests is that these surnames of our villages did not become stereotyped before the end of the thirteenth century. And this is borne out by the usage of that time; one spoke then not simply of Weston Mauduit, Maisey Hampton, Eastleach Turville, but of Weston of Robert Manduit, Hampton of Roger de Meisy, Eastleach of Robert de Tureville; a change of lord might still cause a change of name. The surnames of Prince's Risborough and Collingbourn Ducis can hardly belong even to the thirteenth century.

If now we turn to *Domesday Book*, not only do we see that many of these surnames are of comparatively recent date, but also we shall begin to suspect that many of our villages cannot trace their pedigrees far beyond the Norman invasion. In general, where two neighbouring modern villages have the same name, *Domesday* does not treat them as two. Let us look at the very striking case of the various Rodings or Roothings which lie in the Dunmow hundred of Essex. Already six lords have a manor apiece "in,

Rodines"; but *Domesday* has no surnames for these manors: they all lie "in Rodines". It is so with the various Tolleshunts in the Thurstable hundred: there are many manors "in Tolleshunta". It is so with the numerous Winterbournes, with the Tarrants, with the Deverills. Now it might be rash to argue that the governmental geography of the Confessor's day treated the whole valley of the Roding as an undivided unit, that the whole of Tolleshunt formed one township, the whole of Deverill another; there may have been many townships as well as many manors in "in Rodines", though they had not yet acquired names, or officially recognised names. In some cases we seem to see the process of fission or subdivision actually at work. *Domesday* does give us a few surnames, but they are of a curious kind; by far the commonest are "Alia", and "Altera". Thus the two adjacent villages in Huntingdonshire which were afterwards known as Hemingford Abbot's and Hemingford Gray appear as Emingeforde and Emingeforde Alia. So we find Odeford and Odeford Alia, Pantone and Pantone Alia, and so forth. This clumsy nomenclature forcibly suggests that the two Hemingfords were already two, but had not long before been one. People are beginning to allow that Hemingford is not one village, but two villages; as yet, however, they can only indicate this fact by speaking of Hemingford and "the other Hemingford", Hemingford No. 2".

Now these facts seem to suggest that in a very large number of cases the territory which was once the territory of a single township or cultivating community has, in course of time, perhaps before, perhaps after the Norman Conquest, become the territory of several different townships; or, to put it another way, that the township of the later middle ages is by no means always the representative of a primitive settlement, but is, so to speak, one of several coheirs among whom the lands of the ancestor have been partitioned. We need not, of course, believe that the phenomenon has in all cases the same cause. From the first, some of these settlements may have borne double names; a number of settlements along a winterbourne may have borne the name of the stream, and have been distinguished from each other as the king's town on the winterbourne, the monk's town on the winterbourne, and so forth. This may have been so, though *Domesday* does not countenance any such supposition; but, at any rate, it is difficult to imagine that this is the correct explanation of any large number of instances. We can hardly believe, for example, that six different bodies of settlers sat down side by side, each calling its territory "South-Elm-

Ham". The object of giving a name to a district is to distinguish it from other districts, but more especially from such as are in close proximity to it. We can hardly believe that, on a space of ground which had only one name, there had always been two or more different communities, each with its own fields and its own customs.

We thus come to think of the township—or if that term be open to objection, I will say, the lowest nameable geographical unit—of very ancient times as being in many cases much larger than the vill or township of the later middle ages, or our own "civil parish". In many cases we must throw three of these vills together in order to get the smallest area that had a name, and was conceived as a whole. We thus seem to make the vill approach the size of a hundred. But what is the size of a hundred? This question may well remind us of the story of the witness who referred to "the size of a piece of chalk" as to a known cubic measure. The size of the hundred as it has come down to us may vary from 2 square miles to 300. But it is well known that the large hundreds have, generally speaking, all the appearance of being more modern than the small hundreds. It is to those counties that were the first to be settled by German invaders, to Kent, and Sussex, and Wessex, that we must go for our small hundreds. The Kentish hundred is quite a small place; there are several instances in which it contains but two parishes, and therefore (for I think that this inference may be drawn as regards this part of England) but two vills: indeed, if I mistake not, there is a case in which the hundred contains but one parish, and another in which it contains but part of a single parish. There are many hundreds in the south of England which hold but six, five, four parishes.

Thus, as we look backwards, we seem to see a convergence between the size of the township and the size of the hundred, and even were the convergence between them so slight that they would not meet unless produced to a point which lies beyond the limits of history and beyond the four seas, we shall thus be put upon an inquiry which might lead to good results. It seems, for example, a possible opinion that, though if we take any of our manorial courts and trace back its history, we shall not be able to trace it further than the age of feudalism or of incipient feudalism, shall never find that court existing as a court without a lord, still there may well have been a time when the agricultural community, the community which had common fields, had also a communal court,

a court constituted by free men, and a court without a lord, a court represented in later days by the court of a hundred. Into such speculations I cannot venture, but the map of England suggests them.<sup>1</sup>

<sup>1</sup> Speculations of this kind are also suggested by Lamprecht's *Deutsches Wirtschaftsleben*, and by Kemble's theory of the "mark". Of course I do not mean that the now existing hundreds of middle and northern England were ever agrarian communities; they may well from the first have been mere administrative and jurisdictional divisions, like our modern county court districts and petty sessional divisions, the model for such divisions having been found in the south of England, where already the hundred had lost its economic unity and become a jurisdictional division containing several townships or agrarian communities.

F. W. MAITLAND.

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## DOMESDAY MEASURES OF LAND AND MODERN CRITICISM.

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IN the following paper the references mean as follows:—  
*Pell I* means a paper written by me in vol. i of *Domesday Studies*, commencing at p. 227 of that volume.

*Round I* means Mr. Round's so-called criticism, headed: "History—Domesday Measures of Land," commencing at p. 285 of the June number of the *Archæological Review* for the year 1888.

*Pell II* means my reply thereto, or, as Mr. Round calls it in his rejoinder, my *angry retort*, commencing at p. 349 of the January number of the year 1889.

*Round II* means Mr. Round's said rejoinder, commencing at p. 130 of the September number of the *Archæological Review* for the year 1889.

*Round II* commences thus:—"It had been my wish in my previous paper (Arch. Review, June 1888) on the above subject to spare Mr. Pell as much as possible, and not criticise his eccentric theories so severely as they deserved. Since he has thought fit, however, to retort in angry language, I propose now to expose frankly one of the most mischievous heresies that has ever been advanced."

In reply to this I will firstly say that nobody who may chance to read *Pell II* will find anything in it to justify Mr. Round in calling it an "angry retort"; under the circumstances I should call it a very forbearing retort. And secondly, I will say that I care not whether I am "blown to pieces" (*Round I*, p. 290), and in this way spared by Mr. Round, or whether he frankly (?) exposes me as a propagator of "one of the most mischievous heresies that has ever been advanced". What Mr. Round should have accorded to me is the fair play that everybody expects in matters of this kind, a thing which Mr. Round, however, has thought fit, in his eagerness to destroy, utterly to deny to me, and thus has rendered his criticisms not worth the paper they are written on. The matter stands thus: in *Pell I* I ventured to propound the point that *Domesday Book* was a record of only *taxable* land producing profit, and that there must have been at the time of *Domesday* much land lying fallow and *pratum*, not taxed, and, therefore, to be added to the taxable



land in order to produce the total amount of actual area. I also propounded the other point, that in a great many cases the numbers in *Domesday Book* are reckoned in the Anglican way—*i.e.*, that 5 means 6,  $7\frac{1}{2}$  means 9, and 120 means 144, 180 means 216, and 240 means 288. These are the only two propositions that Mr. Round assails out of the many contained in my original paper, *Pell I*. I will give his own words again. They are to be found at p. 286, *Round I*, and are as follows :—

“If I have extracted Mr. Pell’s meaning aright, he requires us to accept the following axioms by which he is enabled in every case to connect assessment with area. (1) The *Domesday* hide of 120 acres represents (*i.e.*, including fallow) an area of 240 acres of arable land (in a two-course manor). (2) The *Domesday* hide of 120 acres represents in three-field manors (*i.e.*, including fallow) 180 acres of arable land. (3) But as (he holds) the fallow land or ‘idle shift’ was sometimes ‘extra hidam’, and not geldated, and sometimes, on the contrary, ‘infra hidam’, though ‘under what circumstances and why’, says Mr. Pell, ‘this should have been the case it is hard to say,’ the *Domesday* hide would in the latter case represent no more in either manor than 120 acres. (4) If reckoned by the *Anglicus numerus* these three areas would respectively represent 288, 216, and 144 acres. (5) But the six areas at which we have arrived do not exhaust the list. For not only may the hide in two adjacent manors represent quite different areas, and be reckoned by the smaller or by the greater hundred, but even in one and the same manor it may, if convenient, be reckoned at one place by the ordinary and at another *Anglico numero*.”

Subject to the remarks (also in my paper) as to fallow and pasture, where either lay “in separali”, and therefore liable to taxation, I do reassert every one of those five propositions; and though I do not like to impute to Mr. Round the lack of anything, not even the qualification necessary to scale “the giddy heights of calculation”, still I cannot possibly assent to his method of criticism—no such isolated words (“under what circumstances, and why this should have been the case, it is hard to say”) as he makes use of in No. 3 are to be found in my paper subject to his criticism. It would be well if all critics would give the words of the author, as it is bad to omit them, and still worse to quote part and not the whole. The real words are to be found in *Pell I*, page 348, and are as follows, as contained from A to B below :

A.—“An acre of arable land, however, being, as it were, in two parts—the one being *ad seminandum*, and the other *ad warectandum*—it is most important, for purposes of calculation, to observe that in very many

manors, particularly in the county of Kent, this land *warectandum* (in other words, the idle shift) was *extra hidam*, not geldated, and therefore unnoticed in *D. Bk.* Under what circumstances, and why this should

Note. have been the case, is to be found in the fact that in those manors the fallow lay in common—*jacet in communi*; and an acre of such land (with sown land geldated and the fallow not) is in the Ely MSS., in some manors, called half-an-acre of *wara*, which word, I submit, may be the source from which the term *ad warectum* is derived. This state of things in the Domesday of St. Paul's seems to be referred to by the use of the expression *una hida in solanda*—i.e., the geldated hide of 120 acres, plus the fallow. The non-liability to taxation of fallow land when lying in common appears in very many MSS. For instance, in Cottonian MS., Faust B. viii, f. 206, 'Et ibidem 1 carucata terræ continens in se 1 acras terræ, unde duo partes possunt quolibet anno seminari, et valet acra quondo seminata 11 denarios. Et tertia pars nihil valet sed jacet ad warectam et in communi'; and in No. 6165 of the Add. MSS. at the British Museum, containing an extent of the Manor of Littleberri, in Essex, taken at the instance of the Crown, where is to be found this entry: 'Et sunt ibidem CCXL acræ terræ arabilis quæ valet per annum XLs. pr. per ac. 11d. quando seiantur, et quando non seiantur, valet per annum XXs. pr. per ac. 1d. Item sunt ibidem CCXL acræ terræ arabilis, quarum quelibet acra valet 11d. quando seiantur, et quando non seiantur, nihil valet, quia jacet in communi.'

"The MS. is speaking of the lord's land in the open fields; therefore, if the lord's land, when not sown, lay 'in communi', he would not be taxed on his fallow; on the other hand, if the tenants had no rights of common over the fallow, but it lay 'in separali' for the lord's fold, then their fallow would be 'extra hidam' as far as they were concerned.

"In estimating the quantities under plough, that fact has to be borne in mind, and calculations made accordingly. So, too, in regard to pasture land where it lay in common, as was generally the case, it was untaxed; thus in vol. ii of the Hundred Rolls, p. 451, at Brampton, we read: 'Dicimus quod dominus Robertus de Insula habet in Rampton in dominico et in homagio quinque hidæ et dimidium et xxiiii acræ ut in terra pratis pasturis excepto marisco qui est communis,' and therefore not taxed.

"The Domesday geldable hide of 120 acres was the kernel of Fleta's carucate, which seems to have been composed of the sown land, linked with its twin brother, the land *ad warectandum*, and if lying in common when fallow, then *extra hidam*. This sum total of land *ad geldum*, and land *extra hidam*, appears to have been in two-shift manors, 240 or 288 acres, and, in three-course manors, 180 or 216 acres. The carucate of 120 acres *ad seminandum* + 120 or + 80 acres *ad warectandum* was the Kentish *solin* or *sulung*; which was nothing more than a carucate consisting of the geldable hide with its idle shift very often *extra hidam*."—B.

I am sorry to say that Mr. Round appears to be deficient in

that candour which would induce most men to acknowledge and apologise for their error, but he does no such thing. He now says that the words he used—"under what circumstances, and why this should have been the case, it is hard to say"—were contained in a paper he was not criticising, viz., a paper written by me five years ago. He says, "These words will be found on page 69 of his paper on the Domesday Geldable Hide (*Camb. Ant. Soc. Trans.*). Now this, to say the least of it, is decidedly strange, but I will let it pass, and merely content myself by again repeating that no such *isolated* words ("under what circumstances, and why this should have been the case, it is hard to say") as he makes use of in No. 3, are to be found at page 69 of my five-year-old paper. The words there are as follows:

"The geldable *hida*, *terra ad carucam*, or *carucata*, then had in *D. Bk.* the meaning of *terra lucrabilis* (other than unappropriated *wara*) of a certain fixed amount, as will fully appear by the Tables annexed to this paper.

"An acre of arable land, however, being very like a gun, and having as it were two barrels or parts, the one being *ad seminandum*, and the other *ad warectandum*, it is most important, for the purposes of calculation, to observe, that in very many manors, particularly in the county of Kent, this land *ad warectandum* (in other words, the idle shift) was *extra hidam*, and  
 Note! not geldated. Under what circumstances, and why this should have been the case, it is hard to say, unless the reason is to be found in the fact that in those manors the fallow lay in common—"jacet in communi" (see the suggestion in regard to the Littleberri Manor contained in NOTE B to Table I); but the fact is undoubted, and an acre of such land (with the sown land geldated and the fallow not) is, in the Ely MSS., in some manors called half an acre of *wara*; which word, in my last paper, I submitted might be the source from which the term *ad warectum* is derived. This state of things seems in the Domesday of St. Paul's to be referred to by the use of the expression *una hida in solanda*, i.e., the geldated hide of 120 acres plus the fallow. See Appendix, *post*, p. 162."

And the Note B to Table I is as follows, to be found at page 109 of the same paper.

"NOTE B.—Tillingham. 'Cum sex hidis trium solandarum.' This is one of the cases referred to in the paper, as supporting the theory, that in some manors the whole, and in others a portion, of the fallow land was taxed, as well as the cropped land.

"At Tillingham, it appears that, though the bulk of the fallow land of the manor was not taxed, yet there were in the same manor three 'solandæ' which held six hides. Three solandæ (or Kentish sulungs of 240 acres, i.e., 120 sown + 120 idle shift) amount to 720 acres, being also

the amount of the acreage of six hides of 120 acres each ; so it is evident that the 360 of fallow land was taxed, as well as the 360 of cropped land.

"Again we learn, by Hale's book, p. 23, that Sutton defended itself against the king for three hides—'preterea solanda de Chesewick, quæ per se habet duas hidas.'

"On the other hand, at Draiton, a manor in which all the other fallow land was untaxed, we find, at page 99, that it defended itself against the king for eight hides—'cum una hida de solande.' Taking the solanda to be 120 + 120 acres, and noting the fact that the manor was rated at 10 hides in *D. Bk.*, it would appear that the quantity of land was the same, both at the time of *D. Bk.* and in 1222, but that, at some time in the interval, fallow land, to the amount of 120 acres, ceased to be taxable.

"In the absence of any other reason for this variety of taxation of the same quantities of land, one may, possibly, be found in the entry (referred to in p. 36 of my last paper) contained in No. 6165 of the Add. MSS. at the British Museum. The extract is from an extent of the Manor of Littleberri in Essex, taken at the instance of the town.

"'Et sunt ibidem CCXL acræ terræ arabilis quæ valet per annum XLs. pr. per ac. 11d. quando seiantur, et quando non seiantur, valet per annum XXs. pr. per ac. 1d. Item sunt ibidem CCXL acræ terræ arabilis, quarum quælibet acra valet 11d., quando seiantur, et quando non seiantur, nihil valet, quia jacet in communi.'"

This question is forced upon me—why did Mr. Round write as he has done in this matter? Why did he stop short at the words "it is hard to say", without adding the words, "unless it is to be found", etc., etc.? It certainly has given him the opportunity of making me appear an idiotic and mischievous heretic who has no reason to give for his heresy: that is hardly what I should have thought would have been allowable; but, then, Mr. Round is a critic and I am not, and I am unaware of the rules of the game.

I said at page 353 of *Pell II* that, owing to this unscrupulous suppression of what I did say in *Pell I*, applied as it is to every case that I had given in my paper as an illustration and proof of my "mischievous heresies", Mr. Round must excuse me if I declined to take the trouble to repeat the words (left out always by him) which proved the influence of such heresies in more than two of the cases that he attacked in this fashion, that they must go as samples of the whole, and that anybody who cared could do the same with the others by reading in my own words my explanation of them. The two cases I took were those of Clifton and Shelford, at pages 353 to 357 of *Pell II*, and as I hear no more of them, I conclude Mr. Round feels that the bottom has come out of his Chair of Criticism with the usual results as to them; but, as Mr. Round seems

particularly to wish that I should take one more case, and that, my own Manor of Wilburton, I will do so, not only because I think no other manor in England has such a continuous record extant as it, going as far back as one hundred years before Domesday, not only because it proves the truth of my "mischievous heresies" up to the hilt, but also because it is the case out of all the others in which Mr. Round's unblushing tactics can be best exposed, and because he takes it as a test case in his rashness: so "ad judicium".

Now, in regard to the Manor of Wilburton, the matter stands thus: it belongs to me, and I have the rolls from now to the beginning of the reign of Ed. I. From them it appears that at the latter time the area of the manor was about 864 acres, and the virgate 24 acres; of these two facts Mr. Round can easily satisfy himself by coming or sending somebody else on his behalf to inspect them. If he does not care to do that, I will give him the evidence of a disinterested third person (writing entirely without reference to this subject)—the Professor of Law at Cambridge, Mr. W. H. Maitland. I have never seen him nor been in his society, but I lent him my Rolls, knowing that they would be of use to him in the work he was on, and this is what he says in his letter to me, dated 28th April 1889:

"MY DEAR SIR,—I have been thoroughly enjoying your kind loan. I have learnt a good deal from your fine set of Wilburton Rolls. Certainly, your manor has a very continuous history. What you say about the sale of services at Wilburton is very interesting. I see that at Littleport the Bishop had begun to commute the Opera for money rents in Ed. II time. When I next see Skeat I will ask him about 'wara', but I fear that etymology can seldom do much to help in the solution of these problems upon which you are engaged, words so easily acquire secondary and technical meanings. Your theory about the 'wara' is certainly most valuable, and seems to fit the Wilburton case beautifully.

"I trust that when the Rolls return to you they will be none the worse for my use of them."

I now give the evidence as to the virgate at Wilburton being 24 acres—it is to be found at page 79 of the 6th vol. of the *Cambridge Antiquarian Society's Communications*. Mr. Round takes not the slightest notice of it, but the entry is as follows:

"The MS. of 1277, so far as regards Wilburton Manor, shows the tenants of that manor as holding *plenæ terræ*, or virgates of 12 acres of *wara*, i.e., 12 acres originally fallow + 12 acres sown (see Appendix, *post*, p. 162); and I give here a transcript from the Crown Survey of the Manor of Wilburton, of Elizabeth's reign, showing the contents of such a virgate,



and how it might be made up by (in addition to its arable land) small pieces of pratum lying in the open fields, in some manors, and larger pieces of pastura in others :

CUSTOMARII.

Oliverus Morden tenet per copiam dat die anno regni Unam messuagium et unam virgatam terræ nuper Roberti Cokin ; viz. :—

Domus Mans. iii spac. unum horreum iii spac. unum stabulum i spac. et le Backside continent per estimationem .....	iii rods.
Terra arabilis in communibus campis de Wilburton vocatis Hall pond field fur close Field Whitecross field et Grunti fen field per estimationem.....	xxii ac.
Pratum jacens in les doles per est.....	ii ac.

“Other virgates at Wilburton have, some a few more roods of pratum, and more arable, containing from 22 to 25 acres *in toto* ; but on an average on the whole 22½ arable, plus 1½ of pratum, or 24 acres in all. The Compotus Rolls and Court Rolls (as far back as Ed. I, of the Manor of Wilburton, are in my possession, and fully confirm the Elizabethan survey, which is also in my possession.”

Mark, learn, and inwardly digest, Mr. Round, 22 acres of “terra arabilis præter pratum.”

Again I say that if he does not care personally to inspect the Rolls and Surveys here, he has only to go to the British Museum and inspect the MS. I refer to in the following entry contained in the *Cambridge Antiquarian Society's Communications*, vol. vi, p. 32 :

“Not only does it appear over and over again through all the Wilburton Court and Compotus Rolls, extending from Edw. I down to a Crown Survey taken in Queen Elizabeth's reign (at the time when the manor was granted to Sir John Jolles), that a *plena terra* consisted of 24 acres in the open fields, but there is one other MS. that I referred to, viz. Add. MS. 6165 at the British Museum, which contains, at pages 281 and 277, a copy of a return of an *Inquisitio* in the reign of Edw. III, of the lands, goods, and chattels of the then Bishop of Ely. It includes, among others, the return of the Bishop's possessions at Wilburton, and in it is the following entry :

‘Et sunt ibidem xiii nativi et dim. quorum quilibet eorum tenet xxiiii acras terræ.’

The remaining two *plena terra* that made up the fifteen and a half of 1277 were, as appears by the contemporaneous Rolls, in the hands of the lord, and were *ad firmam*. We have therefore the entry in the Survey of Edw. I's reign of 1277, showing that a *plena terra* was 12 acres of *wara*, and we have the return of Edward III, in 1355, showing that it consisted of 24 acres, statute measure, of *terra*, confirmed by the contemporaneous and subsequent Court Rolls. The same entries are also made in regard to Stretham and Lyndon. In Stretham the *plena terra* in 1277 is stated to be 12 acres of *wara* ; and in the MS. of 1355 the *nativi* are said to hold 24 acres of *terra*. In Lyndon Manor the Survey of 1277 states the *plena*

*terra* to be *decem acrae de wara*; and in the MS. of 1355 the *nativi* are recorded as holding *viginta acras terræ*, and so in regard to other manors."

Mr. Round takes no notice of this either: this is not in accordance with my views of honest criticism, and let me say in passing, that it ill becomes him to say, when a MS. is quoted, that the quotation "may or may not be so"; if he assumes the office of an honest critic, it is his bounden duty, before writing such a passage as the above, to ascertain by personal inspection whether he is justified in doing so.

I will now go on. Mr. Round abandons *Pell I*, and goes on to criticise my five-year-old paper so far as it applies to my Manor of Wilburton, and he quotes from it as contained in vol. vi of the *Cambridge Antiquarian Society's Communications*. At pages 21 and 141 of that vol. I gave the entries in regard to this manor, out of *Domesday* and the *Inquisitio Eliensis*, thus:

"*Wilbertone*, 192<sup>a</sup>. Ibi v hidæ. Terra est vii car. In dominio iii hid. et i virg. et ibi iii car. Ibi iii sochi et ix vill. cum iii car. Ibi viii cot. et vii servi.

"*The same. Inquisitio Eliensis*, p. 506 (Public Records Print), *Wilbertona* pro v hid. se defendit. vi car. ibi est terra iii car. et iii hid. et una virg. in dominio iii car. hom. ix vill. quisque x acr. et iii alii vill. de una virgata."

I then, at page 161, give all the pre-Domesday evidence I could collect, and also continue on with a translation of the whole of the MS. of 1277. The paper reads thus, and is to be found at vol. vi of *C. A. S. C.*, page 161:

# I.

## *Pre-D. Bk. Information.*

At page 116 of Stewart's *Historia Eliensis Liber Secundus*, written however, *after D. Bk.*, between the years 1105-1131, there is in the paragraph—"8. Quomodo B. Ædelwoldus emit Lindune et Hyll et Wiceham et Wilbertone", the following entry: "Mercatus est siquidem a Levrice de Brandune filio Æthelferthi xii hydas, scilicet manerium, quod Lindune dicitur, cum appendiciis, videlicet, Hyll et Wiceham et Wilbertun," etc.

(Note, these *twelve* hides are, in the following page (117), described in the "privilegium Ædgari Regis de eodem" as "quandam ruris particulam x videlicet cassatos"; and note, 10 *Ang. num.* = 12.)

This purchase took place somewhere about the year 975, and very shortly afterwards Brithnoth, the first abbot, purchased, or re-united by way of purchase, the contents of the said *Appendicium* of Wilberton, as appears at page 132 of the same book, thus—

## "17. De Wilbertune.

"In Wilbertune emit Abbas ab Alfwino et uxore sua Sifled, duas hydas duodecies xx acrarum arabilium" (*i.e.*,  $2 \times 240$ ) "præter prata, pro LXXXX. aureis, et insuper v. prædia ædificata, et hoc aurum totum persolutum erat ei apud monasterium de Ely, coram Oswi fratre Ulf et coram Wine, et altero Wine, et coram omnibus melioribus et senioribus de Ely." (See note below.)

"Episcopus Æthelwoldus emit ibi ab Opple LXX acras."

"Abbas mutavit ibi cum Alfrico de Suthtune LXXX acras, dans ei terram de Wiceham. Emerunt quoque fratres ibi ab Æddingo LXX acras: et ab aliis quorum nomina scripto non commendatur, quam plurimas acras ibi emerunt; *ita quod v. integræ hydæ ibi habentur, et totum hundredum unius cujusque emptionis fuit in testimonium.*"

NOTE.—This Sifled was probably the daughter of Siverthus of Dunham, who gave to his daughter two hides in Wilbertune; see Stewart's *Historia Eliensis*.

These figures (if *Angelico numero*) would give a very near approximation to the acreage stated in the Survey of 1277, *post*, and *ante*, p. 91, *viz.*, 864 acres.

Two hides of wara Ang. Num.	...	...	=	576 = $2 \times 288$
Seventy acres	...	...	=	84
Eighty acres...	...	...	=	96
Seventy acres	...	...	=	84
Quam plurimæ acrae (1 Virgate?)	...	...	=	24
Total				864

An acre of wara is one acre sown + one acre fallow = 2 acres. See my first paper, p. 32, and *ante*, p. 69. An acre of wara, *Anglico numero*, is  $1\frac{1}{2}$  acre +  $1\frac{1}{2}$  acre, and two hides of 240 each, *Ang. numero*, would be  $288 + 288 = 576$ ; such were the XII carucatæ ad geldum and XXIIII carucæ in Alfnodeston Wapentake in Rutland, fol. 293, *D. Bk.*, and *ante*. Table II, note to Dorset. At page 147 of Stewart's *Historia Eliensis* there is mention made of three hides of 240 acres each at Horningsee, and at page 149, of one hide of 240 acres at Sneillewelle; all these hides were therefore hides of wara.

## II.

*A Translation from MS. L.E., A.D. 1277.—Wilbertune.*

An Inquisition made by Adam of the Lane, Jurdan his son, Thomas of Tynedshall, Robert the Newman, Richard of the Lane, Alexander the Newman, Sampson the son of Jurdan, Warrin the son of Ralph Roger of the Hill, Osbert Ade, William Cudgell and William at the townshead.

This Manor is in the County of Cambridge and in the Hundred of Wichford.

"Advocatio Ecclesiæ, et donatio" belong to the Bishop of Ely, and it is in his own Bishopric, and within the Isle.

The demesne of the Manor is thus distinguished, viz. :

In the Field called <i>Est field</i>	...	...	...	Four score and sixteen acres
" "	"	South field	...	Sixty and twelve acres
" "	"	North field with the appurts.	...	One hundred and eight acres

Total of all the profitable (*lucrabilis*) land—

Two hundred and sixty and sixteen acres by the lesser hundred, and by the pole (*pertica*) of sixteen feet and a half, which they can bring into profit (*lucrare*) with two ploughs, viz., each plough of two horses (*stotti*) and six oxen, with the customary services of the town (*cum consuet villæ*).

Of meadow that may be mowed, viz. :

In *Brok*, *Springwell*, *Littlemead*, and *Redgras*, Thirty and one acres with other small (*minutis*) parcels. Also at *Le Hee*, seven acres and three rodes. Total of all the meadow that may be mowed, Thirty and eight acres and three roods.

Besides, opposite (*ex opposito*) the Gate lie three acres of pasture land, which used to be arable land (*terra lucrabilis*).

Also there may be there of stock (*stauri*), ten cows, and one bull in common (*lib.*), sixteen pigs, and one common boar. Two hundred sheep (*bidentes*) by the greater hundred.

I then go on to give the remainder of the MS., which minutely shows the holdings of each tenant and their services, from which it appears that there were then 81 acres of wara held by the *libere tenentes*, that is, 162 acres in area, and the remaining portion is held by the *operarii*, the total of the land being, as nearly as possible, 864 acres.

At page 91 of the same vol. vi of the *C. A. S.* will be found my "mischievous words", as follows :

"Wilburton is a case of this description, Tables I and III, No. 43 ; the actual area all told was, as appears from the details of it contained in the MS. *L.E.* (see a translation of it *post*, in the Appendix), p. 162, and shown at p. 22 in my last paper, 864*a*, made up thus at the time of *D. Bk.* :

Lord's arable (including lord's pratum of 39 a.)	...	...	423
Cottagers, 1 a. each	...	...	9
Libere tenentes	...	...	108
4 Sochmanni	...	...	24
Operarii...	...	...	300
			864

"On reference to the primary return, Table III, No. 43, contained in the *Inquisitio Eliensis*, Ellis, *D. Bk.*, tom. iv, page 506, it appears that 'vi car. ibi est terra', divided into 'quatuor car. in dominio' and 'quatuor car. hominum'. These six car. of the *Inquisitio Eliensis* of 120,

'juxta estimationem Anglorum' 6 (144) exactly equal 864 ac.; or, as *D. Bk.* puts it, 3 lord's car. of 144 (120, *Anglico numero*) plus 4 average car. of 108 acres to the tenants, exactly make the 864 a. The 8 ploughs of the lord and men of the *Inquisitio Eliensis* have an average terra of 108 acres each over the manor. If a sixth part is taken off a terra of 108, it becomes 90, and that is just to what the King's Officers have in *D. Bk.* reduced the terra of the car. of 108, belonging to the *libere tenentes* (the 1x vill. quisque de x acris). But the case does not end there; the holdings of the *homines* were holdings of 'wara', i.e., the fallow was not taxed; the manor was in a three-course shift, and the actual acreage of the tenants' car. (4 car. of 108) was 432; so the King's Officers take off a third for fallow, which they make 'extra hidam'; deducting this 144 from 864 there remains 720 acres, off which they take a sixth, as at Clifton and elsewhere, and the total is reduced to 600, or 5 hides of 120, at which it stands ad geldum. The lord's III hidæ et 1 virg. is really 3 (120 + 24) not 360 + 24. There are other cases like this in *D. Bk.*

"The MS. is speaking of the lord's land on the open fields; therefore, if the lord's land therein, when not sown, lay 'in communi', he would not be taxed on his fallow: on the other hand, if the tenants had no right of common over the fallow, but it lay 'in separali' for the lord's fold, then their fallow would be 'wara' and 'extra hidam'. Similar entries are to be found in other MSS."

Mr. Round's innocent criticism on all the above extracts, and my remarks, are as follows, and to be found at p. 131 of *Round II*.

"Let us take Mr. Pell's own manor of Wilburton, of which his knowledge is more exhaustive, we learn, than of any other; to its details he is constantly referring as to a test-case. Now here, as elsewhere, Mr. Pell claims to establish that the Surveys of 1277 and 1221 give us exactly the same area as that which is recorded in *Domesday*, and exactly the same number to the virgate. This is, indeed, the essence of his case, the proof that his theories are correct.

"Accordingly, in the case of Wilburton he gives us the area recorded in *Domesday* and the *Inquisitio Eliensis*. And in each case the area of the virgate is precisely the same, namely, 24 acres. This convincing proof rests on two legs. (1) That *Domesday* records an aggregate area of 864 acres (with a virgate of 24 acres); that the Survey of 1277 records an aggregate area of 864 acres. With the second of these demonstrations I am not now concerned. It may be right, or it may not. *In any case, I confine myself to "Domesday"*. How then does Mr. Pell extract from *Domesday* the above figures? By the simplest of all processes. He finds that he requires to prove for his purpose that the *terra ad carucam* of the *homines* in *Domesday* was here 108 acres composed of four-and-a-half virgates of 24 statute acres each. And how does he prove it? He simply assumes it; here are his own words: 'Assuming for the present that at Wilburton the *terra ad unam carucam* of the *homines* at any rate consisted



of four-and-a-half virgates of 24 statute acres each, and each being a *plena terra*. These words, which occur incidentally between brackets, are all the proof Mr. Pell attempts to adduce. *Domesday* tells us nothing more than that there are seven ploughlands, of which three were *in dominio*; but Mr. Pell unhesitatingly assumes precisely what he has to prove, viz.: that the four remaining ploughlands consisted each of 108 acres divided into  $4\frac{1}{2}$  virgates. Now, if we turn to his Table III (p. 100), we find that for the dozen manors, of which Wilburton is one, he allows himself a range of from 60 acres to 120 acres for the area of the tenants' *terra*, and of from  $1\frac{1}{2}$  to  $4\frac{1}{2}$  virgates as its contents. What ground then has he for assuming that in this case of Wilburton, and in this alone, the area was 108 acres and the component virgates  $4\frac{1}{2}$ ? None whatever, either from *Domesday* or from the *Inquisitio Eliensis*. He has simply pitched on these figures because they are those which he requires, and having done so, he actually produces them as proof that his theories are correct. Surely no more startling inversion of proof has ever been gravely set forth by mortal man.

"But even this is not all. Mr. Pell, not being able, even by this assumption, to evolve from *Domesday* that area of 864 acres which he requires, boldly inserts 39 acres, and thus produces his total. Now remember that the total is professedly extracted from the evidence of *Domesday* and the *Inquisitio Eliensis*. Yet in neither of these records is there one word of *pratum*, still less about 39 acres. They are absolutely silent on the point."

To this rhodomontade of Mr. Round's I can truthfully say, surely no more unique and unscrupulous criticism has ever been gravely put forth by mortal man.

Verily the proof *does* rest on two legs astride of *Domesday*, the one before and the other after, and why should Mr. Round presume to amputate either of them? And (to use his own expressive term) to *cook* them; can it be that he wants to *cook* me as a mischievous heretic? He takes no notice whatever of the pre-*Domesday* evidence, and little or none of that that comes after, but, as he says, "he confines himself to *Domesday*." Let me tell him this, and I say it without any disrespect to him, he may stare at *Domesday* for a week, have recourse to the refuge of the destitute—namely, the imputing blunders in *D. Bk.* (which he has now twice done in this short discussion), in other words, cook it as often as he likes, and yet be no wiser at the end of it than he is now. It is only by comparing *Domesday* with such evidence as we can get from other MSS. before and after that we can hope to interpret. And what right has he to say, in regard to the *pratum*, that I profess to extract it from the evidence of *Domesday* and the *Inquisitio*? The thing is untrue. On the contrary, I set out the exact entries of both, and, referring as they do only to the taxed land, I get the

existence of untaxed *pratum* from the words "preter prata", used in the *Historia Eliensis*, and the amount of it, *i.e.*, 39 acres, from the MS. of 1277, both of which MSS. Mr. Round totally ignores. Nor does the matter end there. Mr. Round is wise in his generation of critics in suppressing the pre-*Domesday* evidence, which says "ita quod v integræ hidæ ibi habentur et totum hundredum unius cujusque emptionis fuit in testimonium". These 5 hidæ of A.D. 975 I have shown *ante* to be (reckoned by the *Ang. num.*) about 864 acres, and the actual area shown by the MS. of 1277 to be about 864. The assumption is a pretty safe one that the actual area of the land also taxed as 5 hides in *Domesday Book* is also about 864. In dealing with the "car.", I point out (which Mr. Round also ignores) that if you take them to be seven, as *Domesday* puts it, that is, three to the lord and four to the tenants, this gives  $3 \times 144$  for the lord, assisted as he would be by the tenants, and 4 of 108 to the tenants, total 864; or if you take it as the *Inquisitio Eliensis* puts it, at 8 average "car.", it gives  $8 \times 108 = 864$ .

The last candid criticism on Wilburton is contained at page 134, *Round II*, and is as follows:

"The 'crowning evidence is coming, and may be left to speak for itself. In this, in his own manor of Wilburton, Mr. Pell tells us that the 'tres hidæ, plus one virgate of 24 acres (p. 21), *i.e.*, 384 acres.' Good! Now turn to p. 92, and we find him referring to this passage for full details, and then assuring us that the lord's iii hidæ et i virg. is really 3 (120 + 24), not 360 + 24. There are other cases like this in *Domesday Book*. That is to say, that without even being aware that he is flatly contradicting himself, he first tells us that 'tres hidæ et una virgata' means 360 + 24, and then that does not mean 360 + 24, but 3 (120 + 24), *i.e.*, 360 + 72.

"See the result of tampering with the text of *Domesday Book*. You first claim the right to interpret a formula in either of two opposite ways, as may be most convenient to yourself and your end, by interpreting it all unwittingly in both."

This hardly comes well from a candid critic who omits for his own purposes whole passages of the work he professes to criticise. I should be inclined to say with Mr. Round, "Good" (for me) but bad (for him).

I will supply what Mr. Round has omitted. At the point *ante*, where "pp. 91 and 92" is placed in the margin, I give the passage omitted by Mr. Round, and I here give that to be found at page 21.

"It will be noticed first that the four *sochmanni* of *Domesday* are called *villani* in the *Inquisitio*, but we also now gather from *D. Bk.* when read

by the light thrown upon it by the *Inquisitio Eliensis* (assuming for the present that at Wilburton the *terra ad unam carucam* of the *homines* at any rate, consisted of four and a half virgates of 24 statute acres each, and each being a *plena terra*) that in the year 1086 the land at Wilburton was held as follows :

	A.
<i>Terra ad carucam</i> of three hides <i>in dominio</i> plus one virgate of 24 acres (worked by manorial ploughs assisted by 4 <i>carucæ hominum</i> )	... 384
<i>Pratum</i> ... ..	... 39
<i>Terra ad carucam</i> in the occupation of nine <i>villani quisque de decem acris</i> ) (by the greater hundred)	... 108
4 <i>alii villani de una virgata</i> ... ..	... 24
<i>Terra ad carucam</i> in the occupation of the <i>homines in opere</i>	... 300
9 <i>cotarii</i> ... ..	... 9
	<hr/>
	Total 864

The whole *terra ad carucam* of the *homines* being equal to the work of four eight-ox ploughs, as stated in *D. Bk.*, taking 108 acres each."

Now I would ask anyone who reads the two accounts what right Mr. Round has to say there is any contradiction. The details are exactly the same in page 92 as at page 21. At page 21 I give the explanation, as contained in the *Inquisitio Eliensis*, of the 4 car., which is  $360 + 24 = 384 + 9 \text{ cotarii} = 432$  of the lord's demesne, and at page 91 I give the explanation according to *D. Bk.* of the 3 ( $120 + 24$ ), which includes the 9 cotarii of the demesne = 432, and 3 car. of 144, and I purposely show how, in whichever way the passages are read, the 3 hides and 1 virgate with 4 car. are the same as the other with 3 car., *i.e.*, 3 ( $120 \times 24$ ).

As I said before, I took the case of Wilburton in addition to those I took in *Pell II*, but I will go into no more, as they have all been treated in the same way by Mr. Round, and my time is too valuable to me to do that ; but I will ease my mind in regard to his statement at p. 138, that

"The burden of my complaint is this : Mr. Pell leads us at every step to believe that he has absolute proof of his assertions, when that proof consists of nothing but a solitary misprint or clerical error, which he tortures into evidence for his theory, or worse still, sheer assumption. Really, this is not fair to other students of the subject."

This comes well from a critic who, as I have shown above, suppresses in cold blood every scrap of proof that I give.

The question Mr. Round is dealing with is as to hida and carucata meaning the same thing, and Mr. Round again omits what I put in, and falsely inserts the Pavetone entry ; the real entry is (see my Table III, No. 134) : "*In ea sunt XLIIII hid. : et reddidit*

*gildum pro VIII hidis has possunt arare insimul LX car. De his habet episcopus in dominio I hid. et III car. et villani habent XLIII hid. et XL car.*, and not simply as *carr.*

He puts it "villani habent XLIII hidas". If he will look at Bracton's *Note-Book*, p. 69, he will find a record running, "de I carucata terre"; this, in the Judges' Roll of the same proceedings, is written, not "carucata", but "hida"; but, then, I suppose Bracton did not know so much as Mr. Round, though it is singular that the latter complains of want of proof, when he omits every proof I give; *ex. gr.*, why did he stop at the words, "*under what circumstances, and why this should have been the case, it is hard to say*"? I gave plenty of proof after them, and he omitted every word.

The only other point that remains is the question of the *Anglicus numerus*, as contained in his fifth axiom—see *ante*. His complaint as to this has dwindled down in *Round II* to a wonder that 5 might with the Anglo-Saxons mean 6; that, I should have thought, he always would have known since he knew anything and bought walnuts; but he makes no attempt at explanation why the same 25 men by name are each said to hold 15 or  $7\frac{1}{2}$  in the Hundred Rolls, while in the contemporaneous MS. they are said to hold 18 and 9. Here they are again:

## (Hundred Rolls, 1279.)

MAGNA SHELFORD.  
DE SERVIS.

Nicholas Dilkes.....	15.....	18
William Almer .....	15.....	18
Robert King .....	15.....	18
Richard Bode.....	15.....	18
John Wray .....	15.....	18
Hereward Samar .....	15.....	18
Suneman ad Pot .....	15.....	18
William Blize.....	15.....	18
Henry Godfrey .....	15.....	18
Richard Hochele .....	15.....	18
William King.....	15.....	18
William Samar .....	15.....	18
Thom. fil. Walt. ....	15.....	18
John Samar .....	15.....	18

## ALII SERVIS.

Albertus Molendinus .....	$7\frac{1}{2}$ .....	9
Abel Faukes .....	$7\frac{1}{2}$ .....	9
John Lessy .....	$7\frac{1}{2}$ .....	9
William Lessy .....	$7\frac{1}{2}$ .....	9
Adam Rolf .....	$7\frac{1}{2}$ .....	9

## (MS. L.E., 1277.)

MAGNA SHELFORD.  
DE DIMIDIIS VIRGATIS.

## DE TENENTIBUS NOVEM ACRAS.

## ALIIS SERVIS.

## DE TENENTIBUS NOVEM ACRAS.

Richard Hug .....	7½	9
John Turburn.....	7½	9
Folkes .....	7½	9
Richard De Bery .....	7½	9
John Chauter .....	7½	9
William Rolf .....	7½	9

and in *Pell II*, page 356, are my remarks, which Mr. Round ignores. I suppose he is content with saying, "it may or may not be", at any rate, he can, at any time that he is at the British Museum, look and see if I have misrepresented the matter. Can it be, however, that he has at last taken in the "pernicious heresy" that the Crown officers, two hundred years after *D. Bk.*, were still in the habit of recording in the big Hundred, and that this is the real reason of his wry faces and unpleasant attitude anent my paper?

The following is the effect of the two ways of counting:

Actual areas of acres stated in the Tables. Common Counting.		The like areas, but expressed "Iuxta estimationem Anglorum".	
Bovate . . . . .	6 5	Bovate.	
Do. . . . .	8 6½	do.	
Do. . . . .	9 7½	do.	
Do. . . . .	10 8½	do.	
Do. . . . .	12 10	do.	
Do. . . . .	15 12½	do.	
Do. . . . .	16 13½	do.	
Do. . . . .	18 15	do.	
Do. . . . .	20 16½	do.	
Bovate of wara or Common Virgate	24 20	Common Virgate or Bovate of wara.	
Do. . . . .	30 25	do.	
Do. . . . .	32 26½	do.	
Do. . . . .	36 30	do.	
Virgate of wara or terra . . .	48 40	Terra or Virgate of wara.	
Do. . . . .	54 45	do.	
Do. . . . .	60 50	do.	
Do. . . . .	72 60	do.	
Terra . . . . .	75 62½	Terra.	
Do. . . . .	90 75	do.	
Do. . . . .	96 80	do.	
Do. . . . .	108 90	do.	
Domesday geldable hide, terra [ad car., or carucate	120 100	Note! The geldable hide, terra ad car., or carucate, is reached, not by expanding 100 up to 120, but shrinking 144 to 120	
Terra . . . . .	144 120	Terra.	
Do. . . . .	160 133½	do.	
Do. . . . .	180 150	do.	
Do. . . . .	192 160	do.	
Do. . . . .	216 180	do.	
Do. of wara . . . . .	240 200	do. of wara.	
Do. . . . .	288 240	do.	



Every one of the above instances I have met with in *post Domesday* MSS., and the generality of people are little aware how late the actual practice of Anglo-Saxon counting came down, and how, in the same manor, the demesne might be counted in our common counting, and the *villenagium* in the Anglo-Saxon; and that, in consequence, in some MSS. they took the precaution to state the hundred by which they were counting; *ex. gr.*, in the Manor of Wilburton, in the Survey of 1277 (see *ante*), the demesne is reckoned by the lesser hundred and the sheep by the greater hundred. Again, who would page a book now by the big hundred; yet so long after *Domesday* as the *Ramsey Chartulary*, that was paged in it.

I wonder if Mr. Round will call this "an angry retort". I am sure I do not intend it to be one. The prevailing feeling with me has been one of wonder at Mr. Round's unique way of criticising, mixed with some amusement that he unwittingly "blew to pieces" matter in my paper which largely composed the paper of Canon Isaac Taylor, which, he said, was a lucid paper written with marked success. After this second criticism of Mr. Round, I feel more and more the justice of the concluding paragraph of *Pell II*. Much of the time that has been spent in writing papers with imperfect materials to work on, would have been better spent by the writers in accumulating knowledge for the purpose by a careful comparison of *Domesday Book* with old MSS., instead of "confining themselves to *D. Bk.*" Writers (and especially Mr. Round), if they had done so, would have been surprised at the little change that had taken place in the tenures between 1066 and the thirteenth century; in some cases the number of hides is exactly the same in *Domesday* and in the Hundred Rolls, and we are thus enabled to make a comparison between the details of such manors in the Hundred Rolls and in *Domesday*. I give the names of some at *Pell I*, p. 360, with the references in *D. Bk.* and the Hundred Rolls, and it is only the knowledge to be gained by such tedious and disagreeable work which can justify anyone in his conclusions on the subject when writing a paper on his own behalf, or in condemning another man's work.

I give, in conclusion, a "ready reckoner" as to the joint operation of the *Ang. num.* and the non-taxation of fallow, for those (as Mr. Round describes them) who have not the "brains to scale the giddy heights of calculation", if any such there be besides Mr. Round.

O. C. PELL.

## A "READY RECKONER".

Anglico Numero, same taxation.												Norman Numbers, same taxation.											
Wara, 3 course.						Wara, 2 course.						Simple.		Wara, 2 course.						Wara, 3 course.		F means fallow untaxed; S means surplusage caused by Ang. Num. Wara means fallow untaxed, and not appearing in D. Bk.	
Total.		Extra hidam.		Infr. hid. D. Bk.		Total.		Extra hidam.		Infr. hid. D. Bk.		Total.		Infr. hid. D. Bk.		Total.		Infr. hid. D. Bk.		Total.			
F	S	F	S	F	S	F	S	F	S	F	S	F	S	F	S	F	S	F	S	F	S		
24	8	2½	13½	24	12	2	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10		
24	*8	0	*16	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
36	12	4	20	36	18	3	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15		
48	16	5½	26½	48	24	4	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20		
48	*16	0	*32	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
72	24	8	40	72	36	6	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30		
96	32	10½	53½	96	48	8	40	40	40	40	40	40	40	40	40	40	40	40	40	40	40		
96	*32	0	*64	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
144	48	16	80	144	72	12	60	60	60	60	60	60	60	60	60	60	60	60	60	60	60		
**162	54	18	90	216	108	18	90	90	90	90	90	90	90	90	90	90	90	90	90	90	90		
192	64	21½	106½	192	96	16	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80		
192	*64	0	*128	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
288	96	32	160	288	144	24	120	120	120	120	120	120	120	120	120	120	120	120	120	120	120		

The \*\* is the exact case of the libere tenentes or the IX villani quisque de x acris of the D. Bk. and MS. of 1277 at Wilburton, ante; the 90 acres of D. Bk. representing (*paze* Mr. Round) an actual area of 162 acres.

## NOTES ON PRIMITIVE RESIDENCES.

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IN prehistoric archæology a very considerable section is occupied by the remains, sometimes structural, sometimes consisting of mere deposits of domestic utensils, of early dwelling-places. In savage archæology we meet with examples of early dwelling-places peopled still by those who built or adapted them. If there is an overlapping of these two departments of archæology at any given point they must illustrate and elucidate each other, because they both deal with the same phenomenon—the swarming of the human groups into their shells during a vast period of time. It is important therefore to ascertain, if possible, whether such an overlapping does take place, and if so, at what point.

But to accomplish this task with anything like success it would be necessary to gather together the evidence, now almost hopelessly scattered, as to the dwelling-places and the home economy of the savage races. Only one authority, so far as I know, has paid close attention to this subject, namely, the late Mr. Lewis Morgan, but his book relates entirely to the evidence derived from the American Indians. His researches, however, into this branch of the human race are so true that it is not unimportant to note that they are confirmed in all essential particulars when we extend the area to other uncivilised peoples. For the rest it would be necessary to pick our way among the recorded observances of travellers who have seldom noted the essentials of savage economies.

Mr. Tyler has remarked that “thinking of the nests of birds, the dams of beavers, the tree platforms of apes, it can scarcely be supposed that man at any time was unable to build himself a shelter.”<sup>1</sup> That he does not do so is due to causes which are inseparably connected, though how we cannot exactly say, with the form of the society in which he is living. In such types of society, which may perhaps best be identified with the primitive human horde to which Mr. MacLennan worked back,<sup>2</sup> there is no room for artificially-built dwellings. Such, for instance, are the wild Bushmen of South Africa. “A cave with its opening protected by a

<sup>1</sup> *Anthropology*, p. 229.

<sup>2</sup> Cf. my paper in *Journ. Anthropol. Inst.*, xvii, 118-133.

few branches, or the centre of a small circle of thorn-trees round which skins of wild animals were stretched, was the best dwelling-place that they aspired to possess; if neither of these was within their reach, they scooped out a hole in the ground, placed a few sticks or stones round it, and spread a skin above to serve as a roof, or sometimes nothing more than a rude mat on the side from which the wind was blowing; a little grass at the bottom of the hole formed a bed, and though it was not much larger than the nest of an ostrich, a whole family would manage to lie down in it."<sup>1</sup> This is the indiscriminate "squatting" of a human horde, the atoms of which are kept together by forces which operate from outside, instead of by forces originating from the recognition and use of the ties of blood relationship, as among more advanced peoples. The use of constructed dwellings would not fit in with the mental attitude or with the unregulated individualism of this stage of human life, and accordingly it seems possible to date the rise of a permanent form of dwelling from the time when blood kinship began to be utilised in the building-up of society. Much profitless discussion has taken place upon Mr. MacLennan's theory as to a period in human history when blood relationship was not recognised. That blood relationship has always *de facto* existed of course needs no proof; that it has always to some extent been one of the means of calling forth the springs of natural affection in the human race may be accepted also as a general fact; that it has not always been utilised as the foundation of political societies, that it has not always been made the cement which bound large groups of men and women together, are the points to which Mr. MacLennan has directed attention.

But these and other important matters of research into pre-historic and savage archæology must really be deferred until we have more details ready to hand as to the conditions of life as governed by the residences of primitive races. I have been at some pains to dive into this extensive subject, and now propose to present to the reader some few of the facts I have gathered together. Let me admit at once that they are facts only collected for future use. They will serve to show how significant the types of residence are; and they will, I hope, serve to show that it behoves us to ask for such evidence with more careful attention than hitherto.

I begin with the types presented by some of the rudest tribes of man in Australia; I shall then note the types among the hill

<sup>1</sup> Theal's *Compendium of South African History*, p. 55.

tribes of Asia, and among some of the island natives of that continent ; and I shall finish the present article by noting the particulars of the northern tribes of the Eskimoes. These examples will be sufficient for the present purpose.

The principal habitation of the Australian aborigines is the permanent family dwelling, which is made of strong limbs of trees, stuck up in dome shape, high enough to allow a tall man to stand upright underneath them. Small limbs fill up the intermediate spaces, and these are covered with sheets of bark thatch, sods and earth, till the roof and sides are proof against wind and rain. The doorway is low, and generally faces the morning sun or a sheltering rock. The family wuurn is sufficiently large to accommodate a dozen or more persons, and when the family is grown up, the wuurn is partitioned off into apartments, each facing the fire in the centre. One of these is appropriated to the parents and children, one to the young unmarried women and widows, and one to the bachelors and widowers. When several families live together, each builds its wuurn facing one central fire. This fire is not much used for cooking, which is generally done outside. Thus, in what appears to be one dwelling, fifty or more persons can be accommodated. These habitations are occupied by the owners of the land in the neighbourhood. At the time of marriage, the bridegroom is conducted by his bridesmen to a new wuurn (habitation) erected for him by his friends, and his wife is taken to it by her bridesmaids.<sup>1</sup> The territory belonging to a tribe is divided among its members. Each family has the exclusive right by inheritance to a part of the tribal lands, which is named after its owner ; and his family and every child born on it must be named after something on the property. No individual of any neighbouring tribe or family can hunt or walk over the property of another without permission from the head of the family owning the land.<sup>2</sup> When the father of a family dies, his landed property is divided equally among his widow and his children of both sexes. Should a child of another family have been born on the estate, it is looked upon as one of the family, and it has an equal right with them to a share of the land, if it has attained the age of six months at the death of a proprietor. Should a family die out without leaving "flesh relatives" of any degree, the chief divides the land among the contiguous families after the lapse of one year from the death of the last survivor. If there are several claimants, with equal

<sup>1</sup> Dawson, *Australian Aborigines*, pp. 10-11, 32.

<sup>2</sup> *Ibid.*, p. 7.

rights to the territory, the chief at once gives each an equal share, irrespective of sex or age.<sup>1</sup>

In New Zealand each family has its own house, surrounded by a fence, and when the families are large, three or four houses are joined together.<sup>2</sup> The huts are constructed of coarse grass or rushes, with roofs of the same material on wooden frames, painted red. The ridge-pole is supported by a post in the middle of the house, the bottom of which was often a carved human figure. Immediately before it is the fireplace, a small pit formed by four slab-stones sunk in the ground. There are two openings to each hut. There is a verandah three feet in breadth in front of the huts, made of slabs and reeds. The following is the measurement of an average-sized hut: breadth inside, 13 feet; length, 15 feet; height, 6 feet; height of sides, 4 feet. In such an apartment five persons sleep.<sup>3</sup>

The Mbondemo tribe, who live on the mountains of the interior, east of Cape Lopez, leave their villages as soon as the surrounding vegetation is exhausted. The houses are mostly of a uniform size, generally from 12 to 15 feet long, and 8 to 10 feet wide. They are built on both sides of a long and tolerably wide street, and invariably join each other. The chief's house and the palaver house are larger than the others. The ends of the street are barricaded with stout sticks or palisades, and at night the doors or gates of the village are firmly closed. The houses have no windows, and doors only on the side towards the street; and when the door of the street is locked, the village is in fact a fortress, which is often further protected by blocking up the surrounding approaches with thorny brushwood. The interior of the house is divided by a bark partition into two rooms; one the kitchen, where everybody sits or lies down on the ground about the fire; the other the sleeping-apartment. This last is perfectly dark, and in it are stowed away provisions and valuables. To ascertain how large a Mbondemo household is, you have only to count the little doors which open into the various sleeping-apartments; so many doors, so many wives, is the proverbial expression.<sup>4</sup>

Among the tribes inhabiting between the Senegal and the Gambia, and named the Geloffes, the Severes, and the Barbecins, the houses were made of straw, the shape being a sort of dome about four paces in diameter. The roof is made of straw and palm branches, and the walls of palm branches or straw interlaced.

<sup>1</sup> Dawson, *Australian Aborigines*, p. 7.

<sup>2</sup> Thomson, *Story of New Zealand*, i, 208.

<sup>3</sup> Du Chaillu, *Equatorial Africa*, 49-50.

<sup>4</sup> Pinkerton, ix, 542.



The dome is supported by five or six poles. The entrance is very small, and can only be entered on all-fours. The flooring is of sand. The beds are formed of a quantity of sticks twice as thick as the thumb, placed a short distance from each other, and joined together by a cord somewhat like a hurdle. Large crooked sticks fill up the spaces. These beds are supported by poles. These houses are placed in villages; and each householder will have as many as his requirements need. The house of the great chief will sometimes be composed of as many as thirty divisions that they call combettes. Each wife has a separate house. The more important are enclosed by palisades of straw and thorn, supported here and there by stakes. They till the ground surrounding the villages. Placing themselves four or five together in the field, and with a sort of round palette of iron a little larger than the hand, and with a wooden handle, they scrape the earth, which they throw before them, and which they do not penetrate deeper than three or four inches deep. They then sow this ground much in the same way as they sow peas in France. Among their industrial occupations are blacksmiths, tailors, and potters.<sup>1</sup>

In Central South Africa the site for a town having been chosen, a circular hedge of about two or three yards high, and almost as thick, of sharp thorn-bush, is made to surround the whole, and at once convert it into a fortification against wolves, lions, and other night enemies, but leaving here and there a place for the gateway. Another fence of thornless trees is then made inside this, about twenty paces distant, but of the same shape. In this inner enclosure the large-horned cattle sleep. Between the two hedges, in irregular clusters, the dwelling-houses are built, as well as the sheep-folds and the small kraals for the cows and calves. The hut is in form hemispherical, and when completed has the appearance of a hay-cock. The wall, about 6 inches thick and 5 feet high, is made of a mixture of clay and cow-dung, as nearly circular as possible, tapering inwards as it ascends. An aperture of about 18 inches or 2 feet wide, and of about the same height, arched at the top, is left on one side as the doorway, which is closed with a small wattle fitted in between two posts driven into the ground near the wall outside, one on either side. The roof, consisting sometimes of wattles, and at other times of long poles and branches of trees, is thatched with the long dog-grass so abundant in the country, and is supported in the centre by a long wooden

<sup>1</sup> *Voyage to the Canaries, Cape Verd, and the Coast of Africa*, 1682. Translated from the French of M. le Maire by E. Goldsmid, 1887, pp. 32, 48, 58.

pillar, which is generally forked at the top. Between this pillar and the only aperture belonging to the house, is a hollow, about 18 inches in diameter, made in the floor, into which the bottom of a large broken clay pot is to be fitted as a fire-grate. Behind the same pillar a portion of the hut is set apart for a wardrobe, pantry, and general store-room by constructing a strong rim of ant-hill clay, a foot high from one point of the wall to another, and of the same shape inverted. . . . On the two sides of the fire, each one rolled in an ox-hide upon a fine rush mat, and a small bench or block of wood for a pillow, are seen the sleeping natives. In front of the hut is a small enclosure made with wattles. This serves for a brewery, cook-house, mill, eating and sitting-room.<sup>1</sup>

All Dahomean villages consist of a series of huts and court-yards within an enclosing wall.<sup>2</sup>

The Caribs lived in villages consisting of several cabins, which were constructed of poles fixed circularly in the ground, drawn to a point at the top and covered with the leaves of the palm tree. Several families occupied a single house, which is not partitioned off, but there is no community of utensils. At the time of marriage the husband, after having served his wife's parents for some time, leads her where he pleases and establishes his own household. In the centre of each village stood the "Karbet", or meeting-house, an edifice of superior construction and dimensions to the rest. There they met on public occasions. The old women were admitted to the council. They manufactured vessels of clay, and baskets of the fibre of palmetto leaves. They lived on the produce of their gardens, the fruits of the forest, fish, wild-fowl, etc., and occasionally took their meals in common in the "Karbet". The women attended to the agricultural work, and the men never interfered. Sharp stones and wooden spades were their sole implements of agriculture. Each tribe has its own hunting-ground, and each family its own plantations. Over the communities formed by the village a chieftain presides, called in the Carib language, Yupiterikung, whose authority is only acknowledged to its full extent during wars; his power and influence are derived from his personal qualities; his hereditary dignity from his mother.<sup>3</sup> Whenever they heard of any projected expedition against those of their nation in a neighbouring island, they immediately abandoned family and home and flew to their assistance.

<sup>1</sup> Thomas, *Central South Africa*, 174-175.

<sup>2</sup> Sketchley, *Dahomey as It Is*, p. 78; see also p. 496.

<sup>3</sup> *Proc. Soc. Antiq.*, iii, 60; *Journ. Ethnol. Soc.*, i, 267-268.

In New Guinea each village seemed to be independent, and to have its own chief. Some of the villages consist of a few houses only, one consisting of four. The houses are remarkable for their great length, and are almost invariably built upon piles from ten to twenty-five feet high, even when located upwards of a thousand feet above the sea-level. The gable-end, where the principal entrance is situated, faces the sea, and has a platform in front where the men spend the most of their time. At the other end is a door and platform, used by the women. Access is had to these platforms from without by notched logs. The interior has no partition, but consists of one apartment, occasionally divided by mats hung up. Each house is occupied by a number of married couples. On the slopes near the village are numerous small clearings, neatly fenced in, on which various esculent plants are cultivated. The ground was first cleared by fire and then broken up by digging with pointed sticks. All their tools were of stone.<sup>1</sup>

The villages of some tribes of equatorial Africa are intermingled with each other. There is no special landmark assigned to each tribe, every village squats and settles where it chooses, and every now and then the traveller will be astonished to see a village belonging to a certain tribe far removed from it. Each tribe is divided into clans. The children belong to the clan of their mother, and these cannot marry among themselves, though there exists no objection to possessing a father's or a brother's wife. Polygamy is the rule. All the tribes are much given to petty quarrels. They worship serpents, birds, rocks, mountains, feathers, teeth, claws, skins, and brains of animals.<sup>2</sup>

We will now turn to the wild tribes of Asia. Several of the tribal groups of the Bròkpàs of Tibet have a communal dwelling in which every inhabitant has a place. That of Dàh is very curious. It covers a considerable space in the angle between the Indus and a side stream. The interior consists of an intricate maze of passages, some open and some covered in, which may be considered either as the lanes of a tightly-packed village, or rather as the passages of a vast single-storied house which forms the common dwelling of the whole community, each household having its separate apartment or den. Here the people always live during winter. They all, however, have other houses for summer out in the fields.<sup>3</sup> The tribe is subdivided into several

<sup>1</sup> *Journ. Anthropol. Inst.*, vi, 106-112, 214-215.

<sup>2</sup> *Journ. Ethnological Society*, New Series, i, 305, 307, 321.

<sup>3</sup> *Stray Aryans in Tibet*, by R. B. Shaw; *Journ. As. Soc. Bengal*, xlvii, 33-34.

groups. The people of each group consider themselves to be one community. The Dàh group reckon from seven ancestors who first colonised their villages. The land of Dàh is still divided according to those families, though some of it has changed hands. Each man knows his own ancestry (real or imaginary), and each field is known as belonging to the patrimony of one of the seven fathers of the tribe. The remaining groups have similar traditions. There does not appear to be any difference between the tenure of lands adjoining the common dwelling-houses and the outlying fields.

On the Burmese frontier the houses of the people in the village were ranged more or less in lines, and though long, were parallel, leaving room enough for a road in between each. They were invariably raised platforms with the Jengo roof, coming well down over the sides, an arched and rounded end in front, beyond which the platform always projected, so as to enable the people to put things out in the sun, and yet be safe from the inevitable pig; it also serves as a sort of semi-public reception-place. These houses run from 20 feet wide to 100 feet long, contain one family, and unless large are often built or rebuilt in a remarkably short time. While at Bor Phakial the *Gáonbúrd's* house was being rebuilt, and he told me that it would be done in two days by the able-bodied men and lads of the entire community, who, during the erection, are fed at the owner's expense—a custom which prevails more or less all over eastern Bengal, Assam, and the hills adjacent. In the village is a *Chang* or sacred house into which no females are allowed to enter. It is raised about 7 feet on wooden posts, measuring 35 × 50 feet. Six of the central posts are continued up to carry a second central raised roof.<sup>1</sup>

Tkak is a village consisting of ten houses on a space facing the Nambong valley. The houses were not arranged on any plan, but just built where the owner had a fancy, on a fragment of level, eked out by posts not over 30 or 40 yards apart. No two houses consequently were on the same level or faced the same way. They were more or less on the same pattern, *i.e.*, a long, bamboo shed, with floor raised on posts some 4 or 5 feet. It is singular how this custom survives even among people who have left the hills and been resident in the plains for some 500 or 600 years, as, for example, the Devohaings, who came in as Ahoms in 1228, and are

<sup>1</sup> *Report of a Visit to the Nongyang Lake on the Burmese Frontier*, by S. E. Peal; *Bengal Asiatic Society*, vol. 1, 1881, part 2, p. 7 (Nágas).

now seen occupying a few scattered villages not far from the Disang river in the Sibságar district. The Aitonias and the Miris also afford other examples. The custom in all cases seems due to the necessity of keeping the floor out of the reach of pigs and goats. It may be called the Pile platform system, and to some extent marks a race distinction between Aryans and non-Aryans. It is probably the same system which occurs throughout the Malay peninsula, and has latterly been traced in the Swiss lake-dwellings and present Swiss chalet.<sup>1</sup>

The average number of houses in a Khyeng village is fourteen, and in each of these little communities there is a head called Tayi or Nandayi. The office passes from father to any son he considers best qualified for it ; in default of such a successor the office may be held by the father's brothers, but it never passes out of the family ; when extinct, the village has to join another community. The Nandayi presides at all festivals, settles disputes, and acts as priest in conjunction with the elders of the village. Marriage is dissoluble at the will of either party. On the death of the parents, two-thirds of the property pass to the eldest son, the remainder is divided among the younger sons. The houses are constructed of wooden posts, which vary from nine to sixteen in number. The walls and floor are made of bamboo matting, and the roof is composed of grass or leaves. The length of the house varies from 12 to 16 cubits, and it is about 8 to 12 cubits broad. There are two apartments, the sleeping and the cooking, with an open verandah in front of the latter. The flooring is raised some 4 or 5 feet from the ground, and the swine and poultry are enclosed beneath it.<sup>2</sup>

The Gáros always build temporary huts in the fields they are cultivating, and generally reside in them during the season of the year in which the crops are in the ground. The village sites are generally permanent, but the cultivation sites change year by year, *i.e.*, a new clearance is made every year, and new huts built thereon. Each village has certain well-defined boundaries. The houses of the interior villages are well built, and are very long, and raised about 4 feet off the ground. In every village is the *bolbang*, or young men's house, the largest in the place, built upon very upright posts, the front beam adorned with some little carving. The

<sup>1</sup> *Report of a Visit to the Nongyang Lake on the Burmese Frontier*, by S. E. Peal ; *Bengal Asiatic Society*, vol. 1, 1881, part 2, p. 15.

<sup>2</sup> *Journ. As. Soc. Bengal*, xliv, p. 44-46.



floor is at least 12 feet, often more, above the ground, ascended by notched logs. The roof is solidly thatched. In this house all the unmarried males live as soon as they attain the age of puberty.<sup>1</sup>

The system of cultivation is for all the members of the community to cultivate contiguous parcels of land, each family selecting a portion large enough for its own requirements, and depending entirely on its own labours for its supply. The soil is allowed to lie fallow for a certain number of years, generally from seven to ten, according to the extent of the village lands and the number of the inhabitants.<sup>2</sup>

The Pádám tribe of the Abars live in considerable villages, one of which contained certainly 120 houses. The houses are nearly all of one size, about 50 feet in length by 20 in breadth, with a verandah or porch, one hearth, and no inner enclosure. The flooring is of bamboo, and is 4 feet from the ground; the walls and doors are of planks, and the thatching, which comes down on all sides as low as the flooring to keep off high winds, is of grass, or more commonly of dried leaves of the wild plantain. They are not intended for the accommodation of more than one married couple. Girls, till they are married, occupy the same house as their fathers and mothers; boys and young men live in the *morang* or town-hall, which is situated in a conspicuous part of the village, and is of the same style of architecture as the private houses, being about 200 feet in length, and having sixteen or seventeen fireplaces. When a man marries he leaves his paternal roof, and sets up a house for himself. In building this, he is assisted by the whole community, and the house is framed, floored, thatched, and ready for occupation in four-and-twenty hours.

Each village is governed by a council, the elders or *gáms* congregating round the central fireplace of the *morang*. No one is permitted to arrogate the position of chief, but a leader naturally asserts himself. The most trivial and the most important matters are there discussed, an order being necessary to regulate the day's work.

They have a wide area of cultivation. It is almost all in the plains, and in one case they have gradually extended it to a distance of about seven miles from the village. Against unnecessary breaking up new lands, they have a wholesome prejudice; when the land they cultivate appears exhausted, they go to that which had been longest fallow. The boundaries of each man's clearing are

<sup>1</sup> Hunter, *Stat. Acc. of Assam*, ii, 152, 164.

<sup>2</sup> *Journ. Anthropol. Inst.*, ii, 393.



denoted by upright stones, and property is cultivated and fallow-land is recognised. Monogamous marriages are practised, and they do not marry out of their own clan.<sup>1</sup>

The Mikirs of the Nowgong district of Assam live in huts raised on bamboo platforms some fifteen to twenty feet above the ground. Generally speaking they live in isolated homesteads a long distance from each other, but sometimes collect together in small villages of about twenty houses.

Agriculture forms the principal occupation of these people, the chief crops being rice and cotton. They cultivate their land on the *júm* system by selecting a hill side, clearing it of jungle by fire, and raising heavy crops for three or four years in succession until the soil becomes impoverished, when they abandon the land for newer soil. Their agricultural implements consist only of the hoe (*kadáli*) and the hand-bill (*dáo*). They marry when of full age, selecting their own wives, and after marriage live in the house of the wife's parents for two years, when they build a dwelling for themselves.<sup>2</sup>

The houses of the Maiwár Bhils are scattered sometimes for miles along the sides of the hills, each house being often half a mile apart from its neighbour. A platform of stones and earth is generally erected on the slope of a hill, and on this is raised a loose stone wall; the roof is of timber and flat tiles. In some places they are mere thatched bee-hives. They are substantial, commodious and clean, often having a courtyard in the centre. The back of the building usually looks towards a hill, to enable the owner to flee to its summit when his fears suggest a hostile approach. Many deserted and ruined houses may be seen, but a *pál*, that is, the group of houses, is never abandoned.

The system of agriculture is very rude. The ground is merely scratched below or near the hut of the labourer, and the seed thrown in broadcast. The ploughing takes place during the rains. Wood is burnt as a manure; the fields are surrounded with temporary hedges of thorn bushes to keep off animals. The principal source of wealth is the rearing of cattle on the hills. Their favourite beverage is the spirit distilled from the flower of the *mhowa* tree; every tree has its owner, however remote in the jungle.

The agricultural implements are a rough sort of spade, a kul-

<sup>1</sup> Hunter, *Statistical Account of Assam*, i, 334-342; Dalton, *Ethnology of India*, 64.

<sup>2</sup> Hunter's *Statistical Account of Assam*, i, 183; Dalton, *Ethnology of India*, 61.

hári or hatchet, a khanti or crowbar with a sharp point, a khurpá for cutting grass, a plough, and a common piece of flat wood which takes the place of a harrow.

The heads of villages and other men of mark form a pancháyat. The office of headman in the village is usually hereditary. The Bhils are very clannish.

In succession to property the wife and son succeed, and support the rest of the family. If the son is not friendly, or there is no son, the wife takes all ; in default of wife or son a brother succeeds. The prominence of the wife shows that she is looked upon as an equal, while the deposition to the brother proves that there is a desire to keep the property in the family of the man.<sup>1</sup>

The Kasen villages vary from ten to one hundred houses or families, and in some of the Red Kasen villages there are two or three hundred families. Each village, with its scant domain, is an independent state, and there is no settled government or regularly constituted chiefs. Every village has its elders, who are the depositories of the laws, both moral and political, civil and criminal. There is not a village, perhaps, without an unsettled feud with some other village, and sometimes one part of a village will adhere to one leader and another part to another leader, and the dissension is settled by a fight.

Among the southern Karen tribes each family has a separate house, though sometimes several families of relatives occupy the same building. These houses are built on one plan. The front is at one end, where the ladder by which they are entered leads into the hall, which is a verandah. The main body of the building consists of one room, with a fireplace in the middle that serves to divide it into two apartments, in which the different members of the family, when large, sleep.

Most of the Karen tribes change their fields annually, and move their dwellings every two or three years, to be near their cultivation ; and they build temporary houses of bamboos, leaves and ratan. They clear a few acres of land, burn them over near the close of the dry season, the ashes serving as manure ; and when the first showers fall they plant a paddy. Each village has its own lands, and if they are large in comparison with the inhabitants they are able to cultivate new fields for six or seven years ; but if their lands are small they are compelled to come back to their former cultivation in three or four years. In this way the Kasens move around their scant domains, like the moon in her

<sup>1</sup> *Journ. As. Soc. Bengal*, xliv, 355-359.

orbit, so as to present the same phases after intervals of very few years. While each village has its own lands and boundaries as one, and which they call a country, the lands of each village are divided among many owners, as in other countries.

The father wills his property to his children, but always giving the eldest son the largest share, and sometimes a little more to the youngest son than to those between. Nothing is given to the widow, but she is entitled to the use of the property till her death.<sup>1</sup>

The Nagas inhabit the frontiers of the district of Sibsagar in Assam. They are split up into numerous communities of about twenty houses each, each clan under a separate chief, and each speaking different dialects. The different tribes intermarry, though they are constantly at war among themselves.

The dwelling-houses are generally large, roomy buildings, the ridge poles of which almost touch the ground at one end, as do the eaves on each side. The interior is generally divided into two rooms, in the outer of which all household work is performed, and the cattle are housed at night. The inner room forms the sleeping apartment of the family, and is also used as a granary, being lined with large wicker baskets for storing grain.<sup>2</sup>

The houses of the Angamis Nagas are built with a ground-floor, the slopes of the hill being dug down to a rough level. They are generally placed in irregular lines, facing inwards, and are constructed after a very unusual, if not unique, pattern. They have high gable ends, whose eaves almost touch the ground on either end. In width the houses vary from twenty to forty feet, and in length from about thirty to sixty feet. In many villages each house is surrounded by a stone wall, marking off the compound where the cattle are tethered for the night. Half the space under the front gable is often walled in with boards as a loose stall. The house itself is divided off into from two to three compartments. In the front room the grain is stored away in huge baskets of bamboo, from five to ten feet high and about five feet in diameter. In the inner room there is a large open fireplace, and around it are placed thick broad planks for sitting and sleeping upon. The back room generally contains the "liquor-tub". From twenty to a thousand houses form a village.

They cultivate the lands both on the hills and in the jungle. The former is by the system of terrain cultivation ; the latter is by

<sup>1</sup> *Journ. As. Soc. Bengal*, xxxvii, 125-127, 130, 131, 142.

<sup>2</sup> Hunter, *Statistical Account of Assam*, i, 239, 358.

the system of jhúms. But though they change the site of cultivation, the house remains where it was.

The only implements of husbandry are the *dáo*, an axe common to almost all the frontier tribes, and a light hoe.<sup>1</sup>

The Miris of the valley live in small communities under hereditary chiefs, and in some instances one family has obtained sufficient influence to be acknowledged as chief over clusters of communities. The village consists of ten or a dozen houses of as many families, built pretty closely together in some position rather difficult of access. The houses have raised floors and spaces underneath for the pigs, poultry, etc.

Every village has a certain extent of ground to which their cultivation is limited, but not more than one-fifth of this is under cultivation each season. They cultivate each patch two successive years, then suffer it to lie fallow for four or five, taking up the ground that has been longest fallow. They have a superstition against breaking up fresh ground—a dread of offending the spirits of woods by unnecessarily cutting down trees.<sup>2</sup>

The Bódo and Dhimál are nomadic cultivators, so little connected with any one spot that neither language possesses a name for village. They dwell in the forest in little communities consisting of from ten to forty houses, which they are perpetually shifting from place to place. Each of these communities is under a head called Grá. The head has a general authority, which, in cases of the least perplexity, is shared with the heads or meders of two or three neighbouring villages. Sons on marriage quit the parental roof. The marriage tie is dissolved by mutual consent, and re-marriage takes place. The children belong to the father. They have no idea of a common tie of blood.

They never cultivate the same field beyond the second year, or remain in the same village beyond the fourth or sixth year. After the lapse of four or five years, they frequently return to their own fields and resume their cultivation, if in the interim the jungle has grown well and they have not been anticipated by others. They resume the identical fields they tilled before, but never the old house or site of the old village, that being deemed unlucky. Each family tends its own stock of animals, which is entirely consumed by that family and no part thereof sold.

They mutually assist each other in the building of their houses.

<sup>1</sup> *Journ. As. Soc. Bengal*, xliv, 315-324; Hunter, *Assam*, ii, 183; Dalton, *Ethnology of India*, 72.

<sup>2</sup> Hunter, *Statistical Account of Assam*, i, 343-344.

A house is from 12 to 16 cubits long, by 8 to 12 wide. A maller's house of the same sort is erected opposite for cattle; and if the family be large, two other domiciles like the first are built on the other side, so as to enclose an open quadrangle or yard. The houses are made of jungle grass, secured within and without by a trellis-work of strips of bamboo. The roof has a high and somewhat bulging pitch and a considerable projection beyond the walls. There is only one division of the interior, which separates the cooking and the sleeping portions of the house.<sup>1</sup>

The Kirantis, a tribe of central Himálaya, live in an extensive holding, the boundaries of which are defined by the run of the water. The villages are small, and consist of huts raised obliquely on the outer side on wooden posts, some 3 to 6 feet, so as to get a level on the slope of the hill. The size is small, because the children separate on marriage. The walls are of thick reed plastered, and the great roof of grass. Each family builds for itself.

The general, almost exclusive, status of the people is that of agriculturists. Each proprietor within his own ample limits shifts his cultivation perpetually, according as any one spot gets exhausted.

The law of inheritance gives equal shares to all the sons, and nothing to the daughters. Polygamy is not uncommon.<sup>2</sup>

The Singphos, on the frontiers of Assam, occupy large villages, often in somewhat unassailable positions, consisting of sixty or more large houses, each from 80 to 100 feet long and about 20 in breadth, with raised floors throughout, and open balcony at one end. The house is divided into different apartments on both sides of a long passage, open from end to end. There are generally several hearths, round which the family sleep. The girls of some villages are said to occupy a house appropriated to their use, in which, under the charge of an old woman, they receive visits from young men.

The blood feud between the Bishá gám (chief), and the Daphá gám, was the cause of dividing almost all the Singphos on the frontier, and even those tribes bordering on China are said to have been involved in the hostilities.

In succession to patrimonial property the eldest takes the land with the titles, the youngest the personalities, the intermediate males being excluded from all participation.<sup>3</sup>

<sup>1</sup> Hodgson, *Essays relating to Indian Subjects*, i, 117-123, 147; Dalton, *Ethnology of India*, 39.

<sup>2</sup> Hodgson, *Essays relating to Indian Subjects*, i, 400-402.

<sup>3</sup> Hunter's *Statistical Account of Assam*, i, 317-321.



The Midhis, or Chalikata Nishmees, live in villages containing from ten to thirty houses, each very lightly framed. They are long and narrow, about 60 feet by 12. One side is a narrow passage from end to end, the remainder being divided into small apartments.

They are governed by hereditary chiefs, who have considerable influence over their clansmen, but no power over their persons or property. The law of blood feud is in full force. Polygamy is the rule with chiefs, but they do not value the chastity of their wives.<sup>1</sup>

The Hill Miris live in houses, grouped into clans of ten or a dozen, each two or three miles apart. Every group has its chief. A description of the chief's house will suffice for the whole. It is seventy feet long; the flooring is of split bamboos on a very substantial framework of timber, raised several feet from the ground; the roof has gable ends, and is thatched with leaves under the gable; a cross sloping roof covers an open balcony at each end. The interior consists of one long apartment, 60 feet long by 16 wide, from which a passage at one side, extending the entire length, is partitioned off in the large apartment down the centre. Four fires burn on hearths of earth. In the large apartment the chief and his wives sleep at the upper end or first fire, the sons and daughters round the next, and servants and retainers round the third and fourth. Their stores of grain are kept in houses apart, and their valuables are buried.

They chiefly occupy themselves in journeys to the plains, and in hunting, and each settlement has a certain extent of ground for cultivation.

Polygamy and occasional polyandry is practised. However extensive the family and the number of married couples it includes, all occupy one house.<sup>2</sup>

The habitations of the Hill Nishmees are usually built apart from each other, and they never congregate into villages,<sup>3</sup> one house is described as 160 feet long, divided into 20 apartments, all of which open into a passage, generally on the right side of the house as one enters. In each apartment is a square fire-place, consisting merely of earth, and no exit for the smoke is allowed.<sup>4</sup> One hundred persons are found to be accommodated in one house.<sup>5</sup> The land they cultivate surrounds the family houses,<sup>6</sup> and they are rich in flocks and herds. The possession of these herds is, next to the number of

<sup>1</sup> Hunter's *Statistical Account of Assam*, i, 329.

<sup>2</sup> *Ibid.*, i, 346-349, 351.

<sup>3</sup> *Journ. As. Soc. Bengal*, xiv, 290.

<sup>4</sup> *Ibid.*, vi, 333.

<sup>5</sup> *Ibid.*, vi, 332.

<sup>6</sup> *Ibid.*, xiv, 482.



their wives, the chief indication of their wealth. The heir succeeds to his father's wives, except his own mother, who would go to the next of kin amongst the males.<sup>1</sup>

In another part of the Bengal hill district each village has a certain extent of ground, comprising hills, sides of hills, and valleys, which they have been in the habit of cultivating from time immemorial; but not more than a fifth of this ground is under cultivation each season. They cultivate each patch two successive years, and then suffer it to be fallow for four or five, taking up again the ground that has been longest fallow in lieu. They have a superstition which deters them from breaking up fresh grounds so long as their "gra" (fallow) is sufficient—a dread of offending the spirits of the woods and forests by unnecessarily cutting down the trees.<sup>2</sup>

The northern Karen tribes, Bghais Mopghas, and some others, have usually one building for a whole group. There is a walk all round the building, with rooms opening into it on each side. Every married couple has a room and a fireplace of their own for domestic purposes, while the hall is common property. All around the hall is a raised platform on which the young men sleep. The building is of bamboo, usually raised 8 to 10 feet above ground, with rows of pigsties ranged under the rows of rooms. They reckon themselves by families, not by cities or villages, nor yet by tribes.<sup>3</sup>

The Aka people of the northern frontier of Assam, numbering about one thousand in all, live in two separate villages. One of these consists of ten clans or households, the other of three. Each clan occupies a house by itself. Some number only thirty souls, others sixty to one hundred, and according to the number of inmates is the size of each house. Internal feuds are numerous, and clan is pitted against clan.

In building his house, the clan-chief must first ascertain whether it is a lucky spot. The house itself is generally very substantially constructed. It is built on piles from 5 to 7 feet above the ground, boarded and comfortably walled in with carefully planed planks. The roof is thatched with a kind of broad leaf, and mats are firmly fastened all over it. A long row of separate compartments runs the whole length of the building.<sup>4</sup>

<sup>1</sup> Hunter's *Statistical Account of Assam*, i, 324-325.

<sup>2</sup> *Journ. Asiatic Society Bengal*, xiv, 264.

<sup>3</sup> *Ibid.*, xxxvii, 126; Dallon's *Ethnology of India*, 94.

<sup>4</sup> *Journ. Asiatic Soc. Bengal*, xxxvii, 195-198.

On the hills the Eriligaru have small villages containing seven or eight huts, with some pens for goats; the whole built round a square, in which they burn a fire all night to keep away the tigers. The huts are very small, but tolerably neat, and constructed with bamboos well-woven like basket work, and plastered on the inside with clay. They have abundance of poultry, a few goats, and in some villages a few cows, which are only used for giving milk.

They cultivate the ground near their villages after the Gotusadu fashion, changing the fields every year.

Their property, real and personal, is divided amongst all the sons, with the exception of the dwelling-house, which, with the responsibility of the charge of the females and minors, goes to the eldest son in addition to his share.<sup>1</sup>

The Korumbas live on the slopes in villages called *Mottas*, four or five houses generally forming a village. They are so dispersed over the slopes and bases of the hills that the inhabitants of one locality know nothing of those at a distance, and can therefore scarcely be said to have any tribal existence. The walls are made of wattle and mud, and the better sort have the fronts whitewashed and covered with rude drawings of animals and men in charcoal and red-earth. They store their grain in large oval baskets.

They clear a patch round about the village, and sow the ground with Rāgi. They dig up roots for food, and collect jungle produce, honey, resin, gallnuts, etc. Among the ruder portions of the tribe, sometimes patches of land at a distance from their abodes are cultivated, and then the family remove thither during harvest time, inviting their friends to join, and reaping only as much as is requisite for their immediate wants. Sometimes the community unites and live on the produce of a single family, moving in succession from one patch to another; and when the whole of the cultivated plots are exhausted, they fall back on the produce of the fruit trees in the neighbourhood; or the community scatters, each family taking a different direction towards the jungle in search of honey, edible roots, and fruits.<sup>2</sup>

A *mund* or *mott* is the term used to designate the kinship group of the Todas. Each *mund* usually comprises about five buildings or huts, three of which are used as dwellings, one as a dairy, and

<sup>1</sup> Buchanan's *Journey*, i, 460; Breeks' *Primitive Tribes of the Nilagiris*, 68.

<sup>2</sup> Breeks' *Primitive Tribes of the Nilagiris*, 50; evidence of totemism is found amongst one of the tribes of the Kurumbas, *ibid.*, 51; Shortt's *Tribes Inhabiting the Neilgherries*, 49; Hearnknes, *Neilgherry Hills*, 93, relates much the same kind of custom in connection with the neighbouring tribes of the Irulas or Eriligarus.

the other for sheltering the calves at night. These huts or dwellings form a peculiar kind of oval pent-shaped construction; usually 10 feet high, 18 feet long, and 9 feet broad. The entrance measures 32 inches in height and 18 in width, and is not provided with any door or gate; but the entrance is closed by means of a solid slab or plank of wood from 4 to 6 inches thick, and of sufficient dimensions to entirely block up the entrance. This sliding door is inside the hut, and so arranged and fixed on two stout stakes buried in the earth as to be easily moved too and fro. The houses are built of bamboo closely laid together, fastened with rattan and covered with thatch. Each building has an end walling before and behind, composed of solid blocks of wood, and the sides are covered in by the peat-roofing, which slopes down to the ground. The inside of the hut is from 8 to 15 feet square. On one side is a raised platform or pile formed of clay about 2 feet high, and covered with sambré or buffalo skins; it is used as a sleeping-place. On the opposite side is a fireplace and a slight elevation on which the cooking utensils are placed. Faggots of firewood are heaped up here and there; also the rice pounder or pestle is fixed. The mortar is formed by a hole dug in the ground 7 to 9 inches deep, and rendered hard by constant use. Each hut is surrounded by an enclosure or wall formed of loose stones piled up 2 to 3 feet high, and including a space or yard measuring  $13 \times 10$  feet.<sup>1</sup> Each *mund* is situated in its own lands, and is the abode of one family.<sup>2</sup> The cattle which grazed on the land of the *mund* are the property, in varying proportions, of the male members of the family; but the milk of the entire herd is lodged in the dairy, from which each person, male and female, receives for his or her daily consumption, the unconsumed balance being divided as personal and saleable property amongst the male members of all ages, in proportion to the number of cattle which each possesses in the herd. The grain food which is collected from the Badagas, a neighbouring tribe, in the form of a tax, is divided amongst the family.<sup>3</sup> The *mund* has its duplicate, sometimes its triplicate, to which the entire family migrate at certain seasons of the year, both for the sake of fresh pasturage and for the sake of escaping the inclemency of the weather-exposed situations.<sup>4</sup>

The father's property is equally divided amongst all the sons,

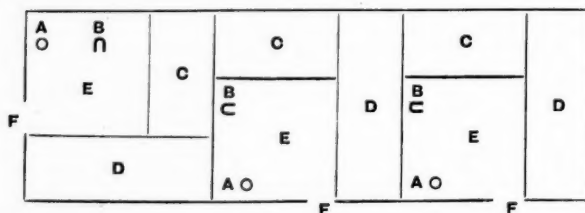
<sup>1</sup> Brecks' *Primitive Tribes of the Nilagiris*, p. 8.

<sup>2</sup> *Ibid.*; Marshall's *Phrenologist amongst the Todas*, 206.

<sup>3</sup> Marshall, 206.

<sup>4</sup> *Ibid.*, 59.

but the house goes to the youngest son, upon whom falls the duty of supporting the females of the household.<sup>1</sup>



- A. The pestle and mortar.  
B. The fireplace.  
C. The store place.  
D. Raised bed of clay for the elders.

- E. Vacant space on the floor, where the family eat and the juniors sleep.  
F. The door.

On the Burgoor Hills (Coimbatore District) the villages contain a number of huts which form three or four distinct groups. Each family community live together, and enclose all their arable land, with their serf and village servants, who live with them. The group of huts forming their dwellings are situated on one part of the estate, whilst the estate itself is fenced and walled for security by bamboo stakes driven into the ground at distances of 4 to 6 feet apart, and between these bamboo lathes are packed by intertwining, so that they form a solid and compact wall about 4 to 6 feet in height without an interstice of any size. A second enclosure is placed immediately beyond their huts to hold cattle, cows, buffaloes, and calves, each of which are separately shut in.

The huts are built of wattle and daub, composed of bamboo plaiting coated over with clay and cow-dung mixed with red earth. A loft inside is set apart for a store-room, and the rest of the building is divided into one or more rooms or partitions, the first having an earthen fireplace, and not far from it the hole in the soil for pounding rice. The roof is covered with grass thatch, a rather wide pent, the ridge of which is from 15 to 20 feet in height, while the floor itself is raised from 2 to 3 feet above the rest of the soil.

Each family or cultivator has a quasi-serf or two, who are called *Soligar*, a rude tribe who come from the Ghauts between Mysore and Coimbatore, and who live within the enclosures, and have their huts next to their masters' dwellings. They have of late years got up a community of village servants and citizens from the plains, who all work for their dues and are paid in kind.<sup>3</sup>

<sup>1</sup> Breeks, 9.

<sup>2</sup> Marshall, 63.

<sup>3</sup> Shortt, *Hill Ranges of Southern India*, ii, 103, 109.

The lower Pulnis contains about 6,000 inhabitants, distributed in thirteen principal villages and sixty-seven hamlets. The villages are walled in as on the high range. Each family possesses a house in the village, but for the greater part of the year the different members of it live on their farmsteads, where the cattle are usually penned throughout the year. These farmsteads are near the cultivation, sometimes four or five miles from the village; a congregation of these houses constitutes a "putty" or "hamlet".<sup>1</sup>

The Khotas of the Nilagiris hills have seven villages. They form large communities, each village containing from thirty to sixty or more huts of tolerable size, built of mud walls and covered with the usual thatch grass; but the arrangement of the dwellings is far from being neat or prepossessing. The floors are well raised from 2 to 3 feet above the soil, with eaves or a short verandah in front and a pial or seat on either side of the door under the eaves. The size of the doors giving entrance to their huts measures 46 x 26 inches.<sup>2</sup> Each village has one or two houses set apart for women for purification purposes, and at least two temples.<sup>3</sup>

They live principally by handicraft, working in gold and silver, carpentry, blacksmiths, etc. They hold and cultivate the lands around their villages.

Their property is divided equally among the sons, except the house, which, together with charge of his mother, goes to the youngest son.<sup>4</sup>

The mountain plateau and slopes of the Shervaroy Hills are scattered over with villages, occupied by a tribe called "Vellalers" or "Malayalies". They are numerous, and are generally built in sheltered valleys, and surrounded with rich crops of the various grains they cultivate. They resemble clusters of enlarged beehives more than anything else. About fifteen to twenty huts are in a village, and on an average contain about fifty persons. The houses are circular, and the flooring is raised upon wooden piles about 2 feet from the ground. The walls are of split trellised bamboo with an outer coating of mud. The roof is conical, and thatched with a long, coarse grass peculiar to the hills. The eaves of each hut extend 2 or 2½ feet from the inner wall, which is enclosed by a similar walling, and the space between partitioned into two or three compartments for the use of their calves, poultry, etc.

<sup>1</sup> Shortt, *Hill Ranges of S. India*, v, 76.

<sup>2</sup> *Ibid.*, i, 55.

<sup>3</sup> Brecks, *Primitive Tribes of the Nilagiris*, 41, 43.

<sup>4</sup> *Ibid.*, 42.

Most of the villages have "sawney houses" under groves of trees near the villages. They are built of flat stones on end for the sides and back, and another on the top. They generally stand  $2\frac{1}{2}$  feet from the ground, and five or six of them are generally found together and arranged in a semicircle. Some of these contain stones with rudely carved images thereon, to which the villagers bring and leave their votive offerings of flowers, oil, grain, etc.

They cultivate only the richest level land and the hill slopes (with the dry grains). The mode of culture is termed Ponacaud cultivation, equivalent to the Coomri of the plains, for which the jungle is felled and fired, and subsequently the soil turned up rudely with a hand-hoe, and the seed sown broadcast; on the succeeding year the land is abandoned for a fresh spot.

The Malayalies possess herds of buffaloes and black cattle. Sometimes they go out elk-hunting. Each naad (village) has its own elk forest, and of the animals killed, every man in the village is entitled to a share, whether present or not at the time of the excursion, and the individual who killed the animal gets a double portion.

They do not like to see a tiger or any other animal struck with the foot when killed. They immediately show their abhorrence to such sacrilege, as they term it. They never name a tiger when hunting for it, but will call it a dog, and immediately one is killed, they rush forward and cut off its whiskers, to prevent an enemy getting possession of them and using them as a charm.<sup>1</sup>

A Rodiya village usually contains from ten to fifteen hovels. Attached to them are small plots of ground, planted with betel, vines and plantain trees. They also rear pigs and poultry, and some of them keep cattle.<sup>2</sup>

The wild Veddahs of Ceylon are distributed in small septs or families, occupying generally caves in the rocks, though some have little bark huts. The huts contain but one family each, and when they live in caves each dwelling-place is carefully screened off. They cultivate small patches of *chena*, but their principal source of livelihood is the produce of the chase, and honey; and they move about from forest to forest in search of bees and game. Both Nilgala and Binterne Veddahs regard, for each tribe, particular tracts of forest as their own, and are careful not to trespass over each other's ground. It is curious that while in the Batticalva district Veddahs are said to eat rats, those of the Badulla district—

<sup>1</sup> Shortt, *Hill Ranges of Southern India*, ii, 8, 10, 44, 46.

<sup>2</sup> *Ceylon Asiatic Society*, 1855, pp. 172, 175.



certainly of Nilgala—reject them. They eat the flesh of elk, deer, monkeys, pigs, iguano, etc., but not that of oxen, elephants, bears, leopards, and jackals: and all birds except the wild or domestic fowl.<sup>1</sup>

The villages of the Andaman Islanders are very thinly scattered, and consist of about twenty huts or less, arranged in a circular form on the bare ground, with only the vegetation cleared away. The huts consist of four posts, the two front ones higher than the two hinder ones, which are close to the ground. They are open at the sides, and merely covered with a roof of bamboo or a few palm-leaves bound tightly together. In most villages there is one hut built of larger dimensions, and with more care than the rest, with a composite roof like that of a cottage. The posterior posts are 1 or 2 feet only in height, the anterior 6 or 8 feet.

They live chiefly on fruit, mangroves, and shell-fish.

The men choose promiscuously for one or more years after puberty, then each takes or has assigned to him a female who becomes exclusively his mate and servant, and the reason assigned for this monogamy is, that she may be restricted, while he may continue to select from the unmarried females as before.<sup>2</sup>

The houses of Car Nicobar (one of the Nicobar Islands) are in the form of a cone or bee-hive. They are generally in groups of from ten to twelve in number, thus forming a succession of small villages (if they may be called so), and each has its head man, who seems to be invested with a certain amount of governing power.<sup>3</sup>

The houses of the Admiralty Island natives are built in villages, some of which are fortified with a palisade. They are on the ground, and always close to the shore. They are of elongated bee-hive shape, occupying an oval area of ground. On Wild Island they are built of a continuous wall and thatch of grass and cocoa-nut leaves, or similar material. They thus look somewhat like long haystacks. In Dentreasteaux Island many of the houses have their walls built up neatly of wood cut into billets and piled as fire-wood is in Europe. The roofs are similar to those in Wild Island. They are supported on two stout posts rising from the foci of the oval floor of each house, and by a regular framework of rafters, etc. Shorter posts placed along the wall at intervals support the roofs

<sup>1</sup> *Journ. Ethnological Soc.*, ii, 281-282, 288, 292.

<sup>2</sup> *Ibid.*, New Ser., ii, 42, 46, 48.

<sup>3</sup> *Journ. Anthropol. Inst.*, iii, 3.

at their periphery and the walls. Very often the ground is excavated to a depth of a foot or so beneath the house, so that the wall is partly of earth, and one has to step down to get into the house. The dwelling-houses are mostly about twenty to twenty-five feet long, ten to fifteen feet high, and about ten feet in breadth. They have a low opening at one or both ends. To the main supporting posts of the roof are secured a series of wide horizontal shelves placed one above another, and on these food implements are kept. In some of the houses are also bed-places, consisting of rough boards fastened against the side-posts of the walls on one side, and supported by short special posts on the other. The temples are houses exactly like the dwelling-places, but larger, about twenty feet long, fifteen broad, and twenty in height. The women have houses to themselves, but whether they are only for unmarried women or not is uncertain. The unmarried men have special houses. Polygamy is practised.

Cultivation of a few esculent plants takes place in small enclosures adjoining the houses, but to a very small extent, and there are no large clearings of any kind which leave their mark on the general features of vegetation of the islands. As animal food they have abundance of fish, pigs, and the cuscus; they also catch and kill birds for eating.

The tool most in use by the natives is a small adze, consisting of a natural crook of wood with a *Terebra maculata* shell bound on to it, the shell being ground down until only one-half of it remains. Axes are made of hard volcanic rock, with ground surfaces and triangular in form. They are jammed in a slot cut in a club-like billet of hard wood near its end. The heads of the obsidian-headed spears serve as knives. Pieces of pearl oyster-shell, usually semi-circular in shape, ground down to a thin edge on the rounded border, are used as knives; and knives are also made of the spine of a sting ray. Large ground pearl oyster-shells are used to dig with.<sup>1</sup>

The Eskimo during the summer lead a wandering life, and during winter they retire to certain stations, which have been occupied through several generations. It is these fixed habitations which must be examined for our present purpose. They are of two sorts, one to be found in Alaska, the other in Greenland. The Alaska winter-hut forms an oblong square. The size varies according to the number of families who agree to inhabit it together. The largest huts are about sixty feet long by fourteen to

<sup>1</sup> *Journ. Anthropol. Inst.*, vi, 402-407.

sixteen feet in breadth. The walls are six to eight feet high, constructed of stone, and the crevices between them filled up with turf. The floor is usually paved with flags. The roof is flat, and constructed of drift timber stretching across from one wall to the other. Upon this smaller timber or laths are piled crosswise, and on the top of these rafters are thrown sweet broom and juniper twigs, then turf, and a thick layer of earth. In the centre of the longest wall, towards the sunny side, is the passage or entrance, also covered; this is from twenty to thirty feet long, sometimes a little curved, about two-and-a-half to three feet broad, and so low that one must rather crawl than walk to get in. In most cases, indeed, it is necessary to crawl on hands and knees. The interior of the hut is loftier, but still not more than five or six feet high from floor to ceiling. With regard to the interior arrangements, it is only along the walls that the inmates of the house can sit or lie. Benches are placed there for that purpose, and the room is occasionally partitioned off along the inside of the wall by means of hides into separate cells, like the stalls of a stable. Each family occupies one stall, but the unmarried women have one to themselves.<sup>1</sup> In the Greenland house the resting-places, or family benches, are all arranged on one side, for which reason the houses have a more or less elongated form, the length corresponding to the number of inhabitants. They are built of stones and sod or turf.<sup>2</sup> The house-passage has generally everywhere a small side-room for a cooking-place. The provisions are sometimes kept in rooms connected with the house or house-passage; in other places in separate store-houses, or in caves or holes of the rocks covered with stones.<sup>3</sup>

In Alaska there are also larger public dwellings for meetings, especially on solemn occasions.<sup>4</sup>

Dr. Rink observes that "though the dwelling-houses are nearly always built for more than one family, the number of these is seldom found to exceed three or four. In South Greenland, however, houses have been met with more than 60 feet in length, and containing stalls for ten families. At Point Darrow, Simpson found nearly fifty houses with two karrigi (public dwellings) for 309 inhabitants."<sup>5</sup> Elsewhere he adds more important information. A

<sup>1</sup> Nillson, *Primitive Inhabitants of Scandinavia*, 131; cf. Rink, *Tales and Traditions of the Eskimo*; and the same author's *The Eskimo Tribes*, 10.

<sup>2</sup> Rink, *The Eskimo Tribes*, 10; *Danish Greenland*, 178.

<sup>3</sup> Rink, *Tales and Traditions of Eskimo*, 8.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*; cf. *Journ. Ethnological Soc.*, i, 277.

body of relatives generally will consist of people occupying the same wintering-place. The rights and obligations connected with the kinship are contained in rules concerning marriage, mutual assistance, including the blood-vengeance, and the duty of every man to learn and carry on his seal-hunting to the best of his ability. The inhabitants of a wintering-place have the exclusive right of permitting others to settle there. In one instance, in the extreme eastern district, a tribe numbered 413 souls, divided into eleven smaller communities inhabiting so many wintering-stations; the widest distance between them being eighty miles. Each of these smaller communities occupied one house, in one instance the number of inhabitants being fifty-eight.<sup>1</sup>

As the means of subsistence is obtained by seal-hunting, there is no question to consider in connection with the common property of the group in the food-grounds. The matter is definitely set at rest by the fact that absolute communism in living is the rule, the only personal property being the necessary tools and equipment for hunting.<sup>2</sup>

The Yacoutes of Siberia live dispersed in small groups of two or three *Yourtes*; a certain number of these little villages form a *notchlegh*, the inhabitants of which call themselves *tjonobout*, or of the same kin, and which is governed by a *kn̄azetz* or small prince. Their wealth consists of flocks and herds of cattle, and the pasturage surrounds the *Yourtes*.

The *Yourtes* have the form of a truncated pyramid, and are square. They are constructed by fixing poles in the ground in an inclined position, and spreading on them a mixture of dung and soil. The roof is flat, and made with planks of birch-tree bark. Seldom any floor is to be found. The hearth or *tchouval* occupies the centre, above is a chimney, made with planking laid on with clay. During the summer months the Yacoutes construct temporary *yourtes* without hearths in the localities to which they remove in the hay harvest season.

Perhaps these examples are sufficient to show the interest of primitive residences, and the need there is for systematic study of the subject. I have sought to show (1) the structure of the individual house;

<sup>1</sup> Rink, *The Eskimo Tribes*, 23-25.

<sup>2</sup> *Ibid.*, 23; and cf. *Danish Greenland*, 195: "Any native who may try to secure the prosperity of his family by saving and accumulating property, will, sooner or later, be obliged to keep his more careless kindred or neighbours. The limits of what he is considered entitled to keep for his private use are evidently even narrower now than in former times." This is speaking of the tribes in contact with, and under the protection of, a civilised government.

(2) its connection with other houses; (3) its connection with the food-grounds; and (4) I have given such other fragments of evidence on marriage succession to property and chiefship as seem to some extent to bear upon the question of residence. My material is not presented in the shape in which it will appear when all the conclusions it can furnish are drawn together and set down in their proper sequence. But the subject has been so little touched upon, it is so widely scattered in anthropological works, that it seemed worth while putting these rough notes together before taking any fresh steps.

G. L. GOMME.

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## *EARLY BOROUGHs IN HAMPSHIRE.*

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THE origin of boroughs in Hampshire, as elsewhere, is lost in the mists of antiquity. The inhabitants of any ancient town, whether known as a borough or, like Winchester, known as a city, appear to have been described in ancient times as burgesses, which circumstance points to such a city as Winchester having arisen from a borough more ancient than the city. Winchester is not included in the Domesday account of Hampshire, but its inhabitants, who are described as burgesses, are mentioned incidentally in that early record in connection with other places in the county. Some years ago, this city commemorated the seven-hundredth anniversary of the appointment or election of its first mayor; but its existence as an early borough must have been at least three times as long. Its great earthwork on St. Catherine's Hill, which was its primitive bury, is among the best known of the British earthworks in the kingdom. Its south-eastern suburb, which leads up to its old hill fortress, is still known as Bar End; and relics of the Bronze period have many times been found some twelve or more feet beneath the present level of its streets, and just above the compressed layer of peat on which much of the lower part of the city is built. The borough of Southampton can also trace its municipal existence back seven hundred years, and there are other old towns in this county whose antiquity as mediæval boroughs must be as great, although their records may not extend quite so far. Such records relate, however, to the existence of these boroughs in mediæval time, as borough towns were then understood to be constituted, and not to that earlier period when the origin of such places was part of the origin of communal life in Britain.

To ascertain which were the early boroughs in Hampshire, it will be necessary to keep in mind what was the earliest meaning attached to the word. In the most ancient period of our history a borough was not necessarily a town more or less incorporated, but a town with some fortification or defensive works, as a town in the early Saxon period was understood to be constituted. Each borough had its burh or earthwork of some sort for defence, and the burh of Southampton, on which the keep of its castle was subsequently built, is mentioned as far back as the time of Athelstan,



and in all probability existed at a much earlier period, seeing that coins of Offa were found near its surface when the mound was levelled about 1816. There is reason, also, to think that this burh, which was probably of Saxon origin, was raised within the more ancient lines of a British peninsular earthwork.

The student of pre-historic archæology who pursues his researches in such a county as Hampshire cannot fail ultimately to have brought before him the existence of boroughs of a still earlier date than those of the later Saxon period ; for he will come across many country places, remote from towns, still possessing an earthwork known as a bury, or still retaining such place-names as Borough Hill, the Bury, Borough, or Bury Farm, which point to the former existence of some kind of early defences ; and it will be difficult to avoid the conclusion that Anglo-Saxon communal borough-life was in many instances developed around old British defences, from the remains of the Celtic communities which survived the Saxon conquest.

One of the best and earliest examples of an early borough which Hampshire affords is that of Burghclere, formerly also known as Boroughclere, in the northern part of the county. The parish of this name is extensive ; and not far from its southern limit, on a bold hill known as Beacon Hill, is one of the best preserved of the British earthworks of Hampshire. That this earthwork gave the name to the place there can, I think, be no doubt ; nor can there be much doubt that Burghclere is that Clere which is mentioned in Domesday Book as having among its population twenty-four coliberti, in addition to villeins, borderers, and slaves. That these coliberti, who were more or less freemen at the time of the Survey, possessed certain privileges which their borough gave them, whatever they were, is, I think, certain. It is also certain that all the other manors in Hampshire which are mentioned in Domesday Book as having coliberti inhabitants are also places which, even at the present time, contain within their limits ancient earthworks, in most instances still known as buries. The name of one of them, Broughton, is a contraction for Broughton, or Broughtown. If there was no connection between the British borough earthworks and the existence of coliberti in Hampshire at the time of the Domesday Survey only at those places at which such earthworks existed, and still exist, then this circumstance is a very singular one indeed ; but the name coliberti implies, I think, some connection with an early borough. The number of these coliberti recorded as living on these manors at the time of the survey appa-

rently bore no general relation to their population. At Andover there were three, at Basingstoke twelve, at Bramley three, at Barton Stacey six, at Broughton four, at Wallop a number not specified, at Clere twenty-four, at Burgate eight, at Meonstoke four, at Somborne seven, at Wherwell twenty-five ; while four burgesses are mentioned at Houghton, and freemen are also mentioned at Romsey. Close to Andover is the British earthwork on Bury Hill ; the earthwork of Winklebury is within the limits of the parish of Basingstoke ; Bramley has a large earthwork towards its eastern boundary and within its present limits ; Barton Stacey includes the great peninsular earthwork of Bransbury ; Broughton has remains of earthworks on Broughton Hill ; Wallop includes the remarkable fortification known as Danebury ; Burghclere has the great earthwork on Beacon Hill ; Burgate, now part of Fordingbridge, has remains of earthworks close to it ; Meonstoke includes the notable fortification known as Old Winchester ; Somborne has the great earthwork known as Woolbury ; and Wherwell has an early defence known as the Mount. It appears to me, in view of these facts, to be very difficult to avoid the conclusion that the coliberti who lived at these places must, in some way or other, have derived their privileges from having been connected with these ancient borough-defences. The fortifications at Bury Hill, Winklebury, Bramley, Danebury, Burghclere, Old Winchester, and Woolbury, are all well preserved, as if they were kept in repair up to a comparatively late date, and they are all of the typical British character, while those at Wherwell and Broughton appear to be more of the nature of Saxon burhs.

The primitive idea of a borough appears, from the examples in Hampshire, to have been a place where the inhabitants possessed a bury, or castle of refuge, and formed a community for its defence. Many of these places never grew into the position of towns, as towns were understood in the middle ages, but remained stationary, or gradually dwindled in population, so that at the present time it is difficult to recognise such places as Bramley, Somborne, Wherwell, Barton Stacey, Meonstoke, Wallop, Broughton, and Burghclere, as in any way different from ordinary villages ; yet these places were, I think, some of the earliest boroughs of Hampshire. It is not surprising that the southern Celts should have had local defences somewhat similar to those constructed by the Celts in the north. The early boroughs appear to have been fortified places which were available as refuges in southern England, as well as in the northern part of the island. In the time of the Romans the

inhabitants of Caithness lived in circular stone burghs.<sup>1</sup> Burhs were ordered to be repaired by the laws of Athelstan, and perhaps such a law for repairs helps to explain why the early borough earthworks I have mentioned are in a better state of preservation than some other British fortifications in the county, which do not appear to have been used by the Saxons.

Some places which never appear to have been boroughs, according to the later acceptation of the term, were still described as manors and boroughs, from long-established usage, after the old meaning of the term had, perhaps, passed out of memory. Thus, Westover, a manor near Christchurch, is described as the "manor and borough" of Westover in 1415<sup>2</sup>; and as late as 1806, the words "manor and borough" of Gosport occur in an Act of Parliament relating to that place. The borough of Gosport appears to have been the same as the early borough of Alverstoke. The "men of Alverstoke" formed a community under the Bishop of Winchester, who was lord of the manor at the time of the Domesday Survey. In the fourteenth century they had a common seal, and were reported as being all engaged in agriculture. They had their borough at the place still known as Bury, or Bury Cross. Another early borough appears to have been Hambledon, where the name, at least, of its old bury is still preserved. Similarly, others can be traced by the survival of the name of their borough or bury, and in some instances, also, by the survival of their burghmote, or Court Leet. The head of the Court Leet or View of Frankpledge in early boroughs appears to have been known as the Headborough, or Boroughhead, or Bursholder. Such an office as that of Headborough must have been held by one William Dobbs of Odiham, in the fourteenth century. William Dobbs and other "men of Odiham" are mentioned in the record of an Inquisition<sup>3</sup> held in 1378, concerning twelve acres of land and a messuage known as Dunton in Odiham. The town of Odiham affords a good example of an early borough which never became incorporated. The name of its bury is still preserved and known as the Bury, where the stocks yet remain; and the example of this town is given by Maddox, in his *Firma Burgi*,<sup>4</sup> as a peculiar one, for the "men of Odiham" held their town at fee ferme, without being incorporated, and there can be no doubt that these privileges were very ancient.

<sup>1</sup> Dawkins, *Early Man in Britain*, p. 484.

<sup>2</sup> *Inquisitiones post mortem*, 2 Hen. V.

<sup>3</sup> *Ibid.*, 2 Rich. II.

<sup>4</sup> Maddox, *Firma Burgi*, p. 54.

One of the best preserved of the British earthworks of Hampshire, which has quite lost its original name, is that now known as Buckland Rings, near Lymington. This town does not appear to be older than mediæval times, and is situated about a mile nearer the mouth of the river than the British fortress; but I think the population of the neighbourhood, including Old Lymington, which comprised the hamlet of Bokland<sup>1</sup> in the fourteenth century, must have looked on this earthwork as their borough defence in the earlier centuries, before New Lymington arose, for in the perambulation of the New Forest in the time of Edward I, the name Jernesburgh occurs in this part of the boundary. Buckland Rings, like most of the earthworks of the county, has nothing about it which resembles the burhs thrown up as defences in Saxon times, but is a characteristic British work, evidently improved by the Romans; and if identical with Jernesburgh, it bore a characteristic Celtic name as late as the time of Edward I.

The question of what relation, if any, some of the old British borough defences of Hampshire bore to the hundreds of the county, in Saxon time, is one of much interest. That they had some such relation is, I think, certain, from some of the hundreds bearing borough names. Thus we have among the oldest hundreds those bearing the names of Boseberg, Bermesplet, Maneberg, and Mantesberg at the time of the Domesday Survey. I have elsewhere<sup>2</sup> shown that there is much reason for thinking that the British population of Hampshire must have been distributed around the old earthworks of the county, and that the sizes of these fortresses must have had a relationship to the number of people required for their defence, or which they were required to shelter. From the circumstance of these hundreds taking their names from old British burghs, it would appear as if these particular hundreds, as county divisions, had their origin in British time, and were inhabited by communities like the Welsh cantreds.

At the time of the Domesday Survey there were many manors in Hampshire which were recorded as being held alodially, and it was one of the obligations of an alodial tenure, which was the most ancient tenure of land, to repair local defences. The hedges or enclosures with which some early Saxon towns were fenced, could scarcely be defences within this meaning of the term; for example, the hedge or enclosure of the town of Southampton is mentioned

<sup>1</sup> *Inquisitiones post mortem*, 1 Rich. II.

<sup>2</sup> Paper on "The Distribution and Density of the British Population of Hampshire". *Journal of the Anthropological Institute*, vol. xviii, No. 4.

in a charter as early as 1045, but this hedge, the line of which we can trace at the present day, marked the boundary of the township, and not of its fortified burh. The local defences, which the alodial tax or burhbote was levied to repair, must have been of a more permanent nature, probably earthworks; and as many manors in remote parts of Hampshire were held alodially, and presumably paid burhbote, it follows they must have had burhs of some sort, or been within reach of them. A good example of this kind is that of Thruxton, which was held alodially at the time of the Survey or that of Edward the Confessor. Close to this village is a hill known as London Hill, which still bears traces of fortified lines; and close to the hill, or dun, is a stream which, by the aid of a dam, could easily have been made into a lyn, to assist in the defence, so that the place bears out its ancient name. Here I may remark that we have about twelve Londons in Hampshire. As this name is of Celtic origin, I can scarcely think that the liability for burhbote at Thruxton in Saxon time, with the existence of a British fortification, could be accidental. If not, such an instance points to a survival of a British custom to the time of the Norman conquest. The obligation for local defences in British or early Saxon time was no doubt an obligation on the community, when the land was held in common, but it is not difficult to imagine that when the land ceased to be held in community, and began to be held in severalty by lords of manors, the ancient obligation of local defences would in some cases remain. If this British custom survived until the time of the Norman conquest, in localities in which land was held by alodial tenures, it would not be more surprising than that the old British custom of Borough English should have survived on some manors unto the present day, such as on that of Merdon in Hampshire, where a notable British borough earthwork still exists, and gave its name to the manor, and to the borough custom among its copyholders of inheritance by the youngest son.

These considerations appear to me to point to a continuity of communal life around these early boroughs of Hampshire, from the British into the Saxon period.

T. W. SHORE.

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## WALBROOK.

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OWING to the constant improvements which are being made from time to time in the streets of the City, either by widening or rebuilding, opportunities often occur for the investigation of matters of antiquarian interest.

Such an opportunity is now presented of examining the line taken by one of the old watercourses which in old days flowed through the midst of the city, dividing it "as from east to west". Reference is here made to the old stream of Walbrook.

Many interesting facts regarding this stream have been collected from time to time, but of necessity much of the matter respecting the course must have been written theoretically, although based on these facts, seeing that in Stowe's time the Walbrook "by common consent was arched over with brick, and paved with stone equal with the ground where through it passed, and is now in most places built upon, that no man may by the eye discern it, and therefore the trace thereof is hardly known to the common people."

During some important excavations now being carried on in connection with the construction of a new road, under the auspices of the Leathersellers' Company, from Little Bell Alley through to St. Margaret's Church, Lothbury, the bed of the river has evidently been struck.

The Walbrook is known to have risen somewhere just to the north of the London Wall, in the ground then known as Finsbury Fields, beyond the present site of Moorfields and Finsbury Square. Fitzstephen, who wrote in the reign of Henry II, says of this district: "When that great marsh which washes the walls of the city on the north side is frozen over, the young men go out in crowds to divert themselves upon the ice. Some, having increased their velocity by a run, placing their feet apart and turning their bodies sideways, slide a great way; others make a seat of large pieces of ice like millstones, and a great number of them running before, and holding each other by the hand, draw one of their companions who is seated on the ice. . . . Others are more expert in their sports upon the ice; for fitting to, and binding under, their feet the shinbones of some animal, and taking in their hands poles



shod with iron which at times they strike against the ice, they are carried along with as great rapidity as a bird flying, or a bolt discharged from a cross-bow." Many of these bones have from time to time been found when excavating in this district, and a good collection of them is to be seen in the Guildhall Museum, amongst which are several with a fine polish, and having numerous indications of wear.<sup>1</sup>

After passing through London Wall, the stream took a somewhat variable and winding course until it reached a "great house built of stone and timber", where it evidently widened into a navigable river, as "barges out of the river of Thames were rowed up so far into this brook", from which cause this house was known as the Old Barge, its name being still preserved in Barge Yard.

It was close to this spot that a magnificent Roman mosaic pavement, measuring about twenty feet in length by thirteen in width, was discovered in 1869, lying entire, about nineteen feet below the present level of the street, evidently a portion of some important residence that stood on the very edge of the river-bank.<sup>2</sup> Proceeding by Cloak Lane, the Walbrook eventually found its way into the Thames by the Steel Yard at Dowgate.

A plan of the river's course was compiled some years ago by Mr. John E. Price, F.S.A., from a study of the ward and parochial boundaries, together with the lines dividing the freehold estates of some of the important Livery Companies, and was published by him in 1869, in his interesting *Description of the Roman Pavement Found in Bucklersbury*. This, and another map by Mr. Newton, published in 1855, being generally referred to as the most authentic, it will be interesting to note, as the excavations proceed, how far they can be relied upon for future reference, and how far the opportunities now provided will enable additions and corrections to be made to what has already been recorded in the various antiquarian publications. Every facility is given for investigation on the part of the Company, and a careful record from day to day will be noted until the excavations have been completed.

At the present time a depth of about twenty feet has been reached in the excavation, this level being necessary before ground suitable for receiving the foundations of a building could be obtained. At a short distance (some five or six feet down) from

<sup>1</sup> These bone skates were not entirely superseded by steel ones even at the end of last century. (*Coll. Antiqua*, vol. ii.)

<sup>2</sup> This pavement is now preserved in the Museum of the Corporation of London, at Guildhall.

the present level, a black, sloppy kind of mud was found, which seems to be such as would have been used for filling up; after digging through about four feet of this substance a very hard, gravelly soil was obtained, such as would be likely to form the bed of a watercourse river. A row of stakes was discovered standing here in such a position as to suggest that they had been placed there for the support of the river-banks, which were apt to be damaged by the sudden rushes of water when the Walbrook was flushed from the City ditch to clear it of the filth and rubbish with which it constantly got stopped up. This stopping-up of the Walbrook seems to have been a constant cause of annoyance to the authorities, as may be seen from the following extract from the Corporation Records:

"ORDINANCES as to the REPAIR of CREPLEGATE; the CITY BARGE; and the WATERCOURSE of WALBROOK. 6 Rich. II, A.D. 1383.  
[Letter-book H, fol. 164 (Norman-French).]

"Also,—Whereas the Watercourse of Walbrook is stopped up by divers filth and dung thrown therein by persons who have houses along the said course, to the great nuisance and damage of all the City; it is assented to, that the Aldermen of the Wards of Colemanstret, Brad Chepe, Walbrok, Vintry, and Douegate, through whose Wards the said Watercourse runs, shall diligently enquire if any person dwelling along the said course has a stable, or other house, whereby dung and other filth may fall into the same, or otherwise throws therein or causes to be thrown therein, such manner of filth and rubbish by which the said watercourse is stopped up; and let the Mayor and Chamberlain know the names of such persons, and the number and extent of such offences, the most truthfully that they may: that so by the advice of the Mayor, and Aldermen, and Commonalty, punishment may be inflicted on the offenders who act against this ordinance, and this nuisance be abated thereby.

"But it shall be fully lawful for those persons who have houses on the said watercourse to have latrines over the course, provided that they do not throw rubbish or other refuse through the same whereby the passage of the said water may be stopped. And every one who has such latrine or latrines over the same shall pay yearly to the Chamberlain for the easement thereof, and towards cleansing the said course, two shillings for each of the same."

When the brook was flushed by a sudden rush of water from the City ditch, the banks were constantly damaged, to prevent which, an order was issued in the year 1415 that "all inhabitants upon the margin of the fosse of Walbrooke . . . should pile the banks of the same, and cause it to be piled or else walled with 'walls'".

In 1374 "a lease of the Moor, together with charge of the watercourse of Wallebrok, was made unto Thomas atte Ram" for seven years without paying any rent for it. The said Thomas had to keep the Moor for the whole term well and properly", and also to keep the watercourse of Walbrook clear from any filth or rubbish. For his trouble he was allowed to take twelve pence yearly for each latrine on the course ; and he was allowed to have for his own anything he might find in the dung and filth he cleared out of the brook.

Besides the row of stakes mentioned above, a few coins of the early Empire have been unearthed, together with several pieces of the red Samian ware, bearing potters' marks and names. A few specimens of Upchurch ware have also been found, among which is a very perfect specimen, bearing a beautiful glaze. As the excavations proceed it is extremely likely that a large number of antiquities will be brought to light, especially as this locality has in former times furnished so much food for antiquarian research.

CORRIE LEONARD THOMPSON.

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# ROMAN REMAINS.

No. 7.—DORSETSHIRE.

## ABBREVIATIONS.

<i>D. M.</i>	- - -	Dorset County Museum.
<i>C. C.</i>	- - -	Cunnington Collection. (D. M.)
<i>H. C.</i>	- - -	Hogg Collection. (D. M.)
<i>Arch. J.</i>	- - -	Journal of the Archæological Institute.
<i>J. B. A. A.</i>	- - -	Journal of the British Archæological Association.
<i>Gent's Mag.</i>	- - -	<i>Gentleman's Magazine.</i>
<i>Hutchins</i>	- - -	Hutchins's <i>History of Dorset</i> , 3rd edition.
<i>Lysons</i>	- - -	Lysons' <i>Reliquiæ Brit. Romanæ.</i>
<i>Proc. D. N. Hist., etc.</i>	- - -	Proceedings of the Dorset Natural History and Field Club
<i>Warne's Vestiges</i>	- - -	Warne's <i>Vestiges of Ancient Dorset.</i>

- ABBOTSBURY. Tesselated pavement, found in the church. Roman road passing. Hutchins, ii, 721; *J. B. A. A.*, i, 325; *Arch Journ.*, xxii, 345.
- ALTON PANCRAS. Upchurch food jar with handle. (D. M.)
- BAD BYRI (Bradbury), near to. Remains. Warne's *Vestiges*, p. 17.
- BAGBER, in Milton Abbas. Site of a potter's kiln; portion of a disc of Kimmeridge coal. Qy. a potter's throwing-wheel. (fd. in 1841. D. M.)
- BAN-BURY. CASTRUM. Now nearly obliterated. Warne's *Vestiges*, p. 2.
- BARTON'S TOWN. See Tarrant Hinton.
- BERE. The station called Ibernium. Stukeley's *Itinerary*, 1776, 189; *Arch. Journ.*, xxii, 345.
- BLANDFORD FORUM, near. Urn, large spear, brass helmet, etc. *Gent's Mag.*, 1758, 600.
- ST. MARY. Remains. Warne's *Vestiges*, p. 14.
- BOVERIDGE. Roman remains, with *débris* on the site of the British village. Warne's *Vestiges*, p. 5.
- BRIDPORT, Roman road passing. *J. B. A. A.*, i, 325; *Arch. Journ.*, xxii, 345.
- Station, Canca Arixa (or perhaps Charmouth). Warne's *Vestiges*, p. 7.
- BROADWAY. Remains, large vase. Warne's *Vestiges*, p. 22. (fd. in railway cutting. D. M.)
- BUCHESTER, near Fontmell and Shaston. Roman town. *Arch. Journ.*, xxii, 356.
- BUCKLAND RIPERS, farm at. Interments. *Gent's Mag.*, 1845, pt. 1, 79. (found 1845.)
- Tatton Farm. Interments, stone coffins. *Ibid.*
- BUCKLAND NEWTON. DUNGEON CAMP. Quern. (fd. in 1881.)
- Under the vallum. (C. C. D. M.)
- Roof tiles, pottery. (C. C. D. M.)
- BULBARROW. Coins.

- CATTISTOCK. CASTRUM, area about four acres. Murray's *Guide to Wilts, Dorset, and Somerset*, xxxix; Warne's *Dorsetshire*, p. 10.  
 — Remains. *Ibid.*
- CHARMINSTER. Bronze fibula, parcel gilt and enamelled. (D. M.)
- CHARMOUTH. Station, Carca or Canca Arix. *Arch. Journ.*, xxii, 345.
- CHILCOMBE. Roman Expeditionary Castrum. Rectangular, measuring 224 × 448. Warne's *Vestiges*, p. 18.
- CHURCH KNOWLE. (Brade Farm), I. of Purbeck. Roman boot-nails. O. L. Mansel. (fd. 1888, D. M.)
- CRANBOURNE CASTLE. Remains. Warne's *Vestiges*, p. 54.
- CRANBORNE CHASE. *Vide* WOODCUTS.
- CORFE CASTLE. *See* I. OF PURBECK.
- CREECH GRANGE. *See* I. OF PURBECK.
- COKER'S FROME, near Dorchester, Slyar's Lane. Stone coffin. *Gent's Mag.*, 1841, pt. II, 303.
- DEWLISH. Roman pavement. Hutchins, ii, 607; *Arch. Journ.*, xxii, 345; Murray's *Guide to W. D., and S.*, 1869, xxxix.  
 — Remains. Warne's *Vestiges*, p. 14.
- DORCHESTER. AMPHITHEATRE. "Maumbury Rings." A full description and five plans are given in Stukeley's *Itinerary*, 1776, 163-175; *vide* also *Gent's Mag.*, 1840, pt. I, 473-4; *Arch. Journ.*, xxii, 352; *J. B. A. A.*, xii, 258; Warne's *Vestiges*, 22.  
 — Silver coin of Philippus I. Stukeley's *Itinerary*, 175.
- BELL STREET. Urn, bowl, bronze ring from a skeleton. (Hogg Collection. D. M.)
- BEGGAR'S KNAP (near south entrance). Coffin, four urns, amulets, cup (Shepton-Mallet ware), ring, pateræ. (H. C. D. M.)
- CASTRA STATIVA. "Durnovaria" (?). *Guide to Dorchester*, Rev. W. Barnes; *Journ. Arch. Inst.*, xxii, 345; Warne's *Vestiges*, 21.
- CASTRA STATIVA = Isca Dumnoniorum (?), and Roman capital of the South of England. *J. B. A. A.*, xxxiv, 271.
- CASTRA STATIVA = Isca Dumnoniorum (?), and head-quarters of the Second Legion. *J. B. A. A.*, xxxvii, 326-7.
- DURNGATE STREET. Amphora, fibulæ, weight, New Forest pot. (fd. 1881. H. C. D. M.)
- FAIR GROUND (north-east corner of). Enamelled bronze sword-belt fastener. (fd. 1882. C. C. D. M.)
- FROME CAMP, one mile east of Dorchester, not far from Conquer Barrow, and now nearly obliterated. Warne's *Vestiges*, p. 21.
- FORDINGTON, under the road, close to Fordington Vicarage. Cemetery, fifty Romano-British graves, containing skeletons, urns, glass pins, beads of glass, amber, and bone, bronze wrist torque, bronze wire necklace, bronze buckle, Kimmeridge coal armillæ, coin of Postumus and Constantine I—the latter was taken out of the jaws of a skeleton; small Upchurch jar. Hutchins, ii, 793; *Gent's Mag.*, 1839, pt. I, 196 and 527-531. (fd. 1839, D. M.)
- under north wall of Church of Fordington St. George. Horse-bit, middle of bar iron, the rest bronze, and two bronze rings, *horse and man buried together*. Hutchins, 3rd edit., ii, 793; *Gent's Mag.*, 1841, pt. I, 81-82. (fd. 1840, D. M.)
- FORDINGTON HILL, adjacent to. Cemetery, 200 skeletons at a depth of four to five feet. Hutchins, 1st ed., i, 574. (fd. 1747.)

- FORDINGTON, near the pound, N. W. of the church. A sword blade two feet and a half long; 100 skeletons, twenty urns, coin of Hadrian, iron rings, etc. Hutchins, 2nd edit., iv, 411. (fd. 1810.)
- FORDINGTON FIELD, by the Wareham Road, about 300 yards west of Conquer Barrow. Three graves containing skeletons, fibulæ, and urns, and in a hole near, horns, bones of animals, tiles, brick and glass. (fd. by Mr. Thomas Hardy.)
- rings, bronze key, etc. (H. C. D. M.)
- GALLOW'S HILL. Arrow heads. (D. M.)
- GAOL (near the). Stylus, fragment of silver mirror, Kimmeridge-shale armillæ, iron culter, javelin head, knives, brick with footprints of dog, urn. (H. C. D. M.)
- FORDINGTON PARISH, Wareham Road. Upchurch bowl. (fd. 1846? D. M.)
- RAILWAY CUTTING. Ditto, ditto.
- Remains. Warne's *Vestiges*, 22.
- IN THE GROUNDS OF THE GAOL, on the site of the old castle. (a) Coins, Constantius the Great and Domitian; (b) a very fine pavement (centre of?) 20 feet square; (c) small pieces of another (or others); (d) patera of Upchurch ware, two amphora handles; (e) stone roofing tiles; (f) remains of walls and portions of cement in various colours, fragments of glass, a boar's tusk, the cork of an amphora with a circular bronze plate and ring on the top; (g) foundations of a wall 36 feet in length. Hutchins, ii, 394-6. *Arch. Journ.*, xxii, 344, 348. Warne's *Vestiges*, 22. (fd. 1858. The pavement is preserved in the gaol chapel. H. C. D. M.)
- near COUNTY GAOL (but distinct from the remains therein). Extensive foundations of a building—walls 2 feet high, 18 ins. thick, coloured vermillion—a passage 13 feet long, and 6 feet wide, paved with tesserae. (fd. by Mr. Hogg, 1880.)
- GLYDE PATH HILL, in a meadow, close to the bottom of, between the north wall and the river Frome. Several human skeletons; three small vases, one being of light-red ware of Græco-Roman character; round the neck of one skeleton was an iron collar, fastening behind with a spring. Hutchins, ii, 397; *Gent.'s Mag.*, 1841, pt. II, 303. (fd. 1841.)
- HIGH STREET. Amphora, bowl, drinking cup, glass, three Kimmeridge-shale legs of couches, three fragments of engraved Kimmeridge-shale, stone mortarium, bronze armilla, etc. (H. C. D. M.)
- NORTH SQUARE. Antefixa, large fragments of Samian bowl, earpick, cochlear, fibulæ, rings. (H. C. D. M.)
- ORCHARD STREET. Three bronze spurs, stylus, fibulæ, armilla, crucible, some hairpins, etc., etc. (H. C. D. M.)
- PEASE LANE, near the Unitarian Chapel. Two urns of black ware. *Gent.'s Mag.*, 1856, pt. II, 755. (fd. 1856.)
- POUNDBURY. "Castræ Stativa" (?). A Roman camp, according to Rev. C. W. Bingham and Rev. W. Barnes. (Mr. Warne considered it Danish.) *Arch. Journ.*, xxii, 344, 353, 355.
- , — Coins of the latter end of the third and beginning of the fourth century. (In cutting the Wilts, Somerset, and Dorset Railway.) Barnes's *Guide to Dorchester*.
- , — north-east slope of, outside the vallum, between railway cutting and the river. Coffin of Hamhill stone. *Guide to Dorchester*, Rev. W. Barnes. (In cutting the Wilts, Somerset, and Dorset Railway.)
- , — in the railway cutting. Iron sword, with tong, 1 foot 9 in



- long, 2 in. broad ; coins, small "Upchurch" jar, 10 in. high, of coarse red and grey ware (unequally burnt). (fd. 1855. D. M.)
- DORCHESTER, POUNDBURY, BRIDPORT ROAD, adjacent to. Imperfect "New Forest" jar. (fd. 1855. D. M.)
- ROADS. The Via Iceniana "seems to have run past Dorchester to Bridport, with a branch to the fosse way at Ischalis or Ilchester, and another to Crewkerne" (Rev. C. W. Bingham). *Arch. Journ.*, xxii, 345 ; Warne's *Anc. Dorset*; *Arch. Journ.*, xxxii, 258.
- SIDNEY TERRACE. Remains. (D. M.)
- SOMERLEIGH, on the west side of the town, in Holy Trinity parish. Tessellated pavement, and portion of a hypocaust (?) and walls, coin of Maximian, found by Mr. Pearce Edgcombe. *D. County Chron.*, Aug. 1, 1889. About thirty years ago a similar pavement was found some 15 yards to the south of the same spot.
- near SOUTH ENTRANCE. In fosse of outer fortifications, interments, skeletons, urns, patera, calcined bones of a child in an urn, etc. (H. C. D. M.)
- SOUTH WESTERN STATION. Subway. Pins. (H. C. D. M.)
- , SOUTH STREET, behind the grammar school. Bronze statuette of Mercurius Mercator, seated on a rock of lead, with a bag in his right hand (after the model of the statue found at Pompeii). Hutchins, *Dorset*, ii, 394 (figured). (fd. 1747. D. M.)
- , — Spear-head of bronze, coins, pottery, and other remains found in profusion about 5 feet below the surface, under the wall which divides the school playground from the garden of Napper's Mite. *Journ. of Brit. Arch. Assoc.*, xii, 25. (fd. 1865.)
- , — Bronze "trulla" or dipping ladle, 11½ inches long. (D. M.)
- , — Bowl, urn, and patera of grey-black ware, Samian patera marked P.A.M.B.R.N.I., another marked OFCAI, glass, bronze spur, fragment of large amphora. (fd. 1857-81. H. C. D. M.)
- in a garden in the back lane parallel to South Street. A large mosaic pavement found, 3 or 4 feet deep. Hutchins, ii, 394. (fd. 1725.)
- at the south-west angle of the town. A fragment of tessellated pavement, 14 feet by 8 feet, of varied colours. Hutchins, ii, 396 ; *Gent's Mag.*, 1841, pt. II, 413, 414. (fd. 1841.)
- TRINITY RECTORY. Black vase of elegant shape. Buller. (1851. D. M.)
- STRATTON MANOR, High Street. Glass bottle, minus lip and foot, 1½ in. high, with other fragments of glass, several tegulæ, part of a hypocaust. (fd. about 1882. D. M.)
- VALLUM, section shown of, at Wollaston Field. (fd. 1865.)
- WEST WALKS. Wall, fragment of, *teste* Roach Smith. (*In situ.*)
- WAREHAM ROAD, near. Interments, a large "olla", grey black ware, a clay heater, patera, key, in pits, found in widening the South Western Railway—connected with a cemetery in this vicinity. (fd. by Mr. Hogg, 1884.)
- WEYMOUTH ROAD. Water-bottles, urn, tweezers, etc. (H. C. D. M.)
- WOOLLASTON FIELD. Bronze armilla, with four different patterns. (fd. in 1882. C. C., D. M.)
- , — Small ivory figure, with perforations for attachment of legs and arms—probably a child's toy. (fd. in 1882. C. C. D. M.)

DORCHESTER, Walls, direction of, former extent of, 65 paces long, 6 feet thick, and 12 feet high. About 1764, eighty-five feet of the wall were pulled down, and only 77 feet left standing. *Guide to Dorchester*, Rev. W. Barnes; Hutchins, ii, 394; *Arch. Journ.*, xxii, 348; Warne's *Vestiges*, 22.

— Precise locality not defined. Coins, bronze fibula and stylus, bronze female bust with helmet, one-and-a-half inch long; bronze female figure, three-quarter length, three inches long; seal, one-and-a-half long over all, containing an onyx cameo of Roman date—a Norse palm branch, PTA.—set in a silver bezil, with an eye at one end making it into one of a pair of seals; round the onyx is the legend "Sigillum de Melecûbe", probably Bingham's Melcombe in this county (says Mr. H. J. Moule); Samian bowl. *J. B. A. A.*, xx, 273; Willis's *Current Notes*, March 1855. (D. M.)

— In a meadow to the east of the town. Coins, 300 to 400, majority of the third brass with some of the first brass, ranging from A.D. 117 to 326; also Samian pottery, the front of a heart-shaped clasp with enamel. Hutchins, ii, 396; *Gent's Mag.*, 1840, pt. II, 528.

— Bronze pin delicately ornamented with curious flat head, 1½ in. broad: the pin is seven inches long, and seems to have been two or three inches longer originally (compare examples in Royal Irish Academy). *Dorset Field Club Trans.*, iv, 104 (figured); *Arch. Journ.*, xxxviii, 324.

— Pavements. *J. B. A. A.*, xii, 25; xx, 201; *Arch. Journ.*, xxii, 344.

— Coins. *J. B. A. A.*, xii, 258.

— Remains. Warne's *Vestiges*, 22.

DUNGEON CAMP. See BUCKLAND NEWTON.

DUNTISH. CAMP. Remains. Murray's *Guide to W., D., and S.*, 1869, xxxix; Warne's *Vestiges*, 10.

EMSWORTH. A pavement. Warne's *Vestiges*, p. 17.

FONTMEL. Bronze spear matrix (? Roman). (C. C. D. M.)

FRAMPTON. Tessellated pavement. Lysons, *Reliq. Brit. Rom.* (figured); *Arch. Journ.*, xxii, 345.

FORDINGTON. See DORCHESTER.

GUSSAGE COW DOWN. Station, Vindogladia. *Arch. Journ.*, xxii, 345.

HALSTOCK. Pavement, two feet under surface. *Gent's Mag.*, 1818, pt. I, 5, 6. (fd. 1818?)

HAMWORTHY. POOLE ESTUARY. Station "Morinio". Warne makes this the terminus of the Vicinal way which leads direct from the Via Iceniana, a little north of Badbury. Warne's *Vestiges*, p. 26.

HODHILL, near Blandford. Camp within a Celtic camp. *Gent's Mag.*, 1865, pt. II, 299; Murray's *Guide to W., D., and S.*, 1869, xxxix; *Arch. Journ.*, xxxii, 129; Warne's *Vestiges*, 2.

— Amphoræ stands (?). *Gent's Mag.*, 1840, pt. I, 635-6. (fd. 1839.)

— Coins (mostly Claudius). *Gent's Mag.*, 1865, pt. II, 299. (fd. 1865.)

— Weapons, fibulæ, spurs, buckles, etc. *J. B. A. A.*, iii, 94-9.

— Arms, coins, implements, ornaments, etc. *Arch. Journ.*, xxii, 345, 380; xxxii, 130; C. Roach Smith's *Collectanea Antiqua*.

HORCHESTER. Road. *Arch. Journ.*, xxii, 356.

— Remains. Warne's *Vestiges*, 10.

— Station on the Vicinal Way between Durnovaria and Ischalis. Warne's *Vestiges*, 10.

HORTON. "Upchurch" and "New Forest" jars, a great number of coins. Monograph MS. by Dr. Smart. (D. M.)

— Vases and coins. (D. M. Lord Shaftesbury.)

IBERNIUM. See KINGSTON DOWN.

- JORDAN HILL. See PRESTON.
- KIMMERIDGE. "Coal money," the refuse of shale worked in the lathe. See also under Purbeck, I. of. *J. B. A. A.*, i, 325. (D. M.)  
 — Its shale manufactory. Warne's *Vestiges*, 24.
- KINGSTON DOWN. Station Ibernio or Ibernium. Warne's *Vestiges*; *Archæologia*, 1863, vol. 39, pp. 85, 92.
- LAMBERT'S CASTLE. CASTRUM. Inner area, 12 acres. Warne's *Vestiges*, p. 7.
- LEIGH. CASTRUM. Nearly obliterated; it was planted in 1800. Warne's *Vestiges*, p. 10.
- LENTHAY, or LENTHY COMMON. Pavement. Murray's *Guide to W., D., and S.*, 1869, 170; *J. B. A. A.*, i, 57; *Arch. Journ.*, xxii, 345, 360-1. (Now in the Dairy of Sherborne Castle.)
- LISCOMBE. Remains. Warne's *Vestiges*, p. 10.
- Longbredy. Fibulæ. (D. M.)
- LULWORTH CASTLE, near. Statue, in metal, of Cybele (?). *Gent.'s Mag.*, 1791, pt. 1, 1097.
- LYME, UP. Pavements, querns, and coins. *J. B. A. A.*, vi, 451.
- LYME. Station, Londinis. Stukeley, 1776, 160; *Arch. Journ.*, xxii, 345. Warne's *Vestiges*, 7.
- MAIDEN CASTLE. Bronze ornaments; used for Roman residence, teste C. Roach Smith; Roman tiles and extensive remains showing Roman occupation. *J. B. A. A.*, xii, 25; *ibid.*, xxviii, 44; *ibid.*, xl, 228. An excellent plan is given, *J. B. A. A.*, xxx, 406; also in *Guide to Dorchester* (Case).  
 — Portion of the back of a bronze statue.  
 — Portion of a "lorica" (the "thorax" or "pectorale"?) in bronze, with figure of a warrior holding a spear in one hand, and a long-shaped shield in the other, a head of Medusa on his breast. (fd. in 1884. Both in C. C. D. M.)
- MAIDEN NEWTON. Tessellated pavement. Hutchins, ii, 687.
- MARNHILL. Remains. Warne's *Vestiges*, p. 2.
- MAUMBURY RINGS, or MEMBURY RINGS. See DORCHESTER, Amphitheatre.
- MELBURY ABBAS. Interments, skeletons and coins. *Gent.'s Mag.*, 1846, pt. II, 633.
- MELCOMBE HORSEY. Remains. Warne's *Vestiges*, p. 10.
- MILBORNE. Camp. Murray's *W., D., and S.*, 1869, xxxix; Warne's *Vestiges*, 14.
- MILTON ABBEY. Bronze disc, with bust of Minerva. *J. B. A. A.*, xii, 258.
- PILLEDON or PYLS DUN. Very small Castrum, within the Celtic work. Warne's *Vestiges*, p. 7.
- POOLE. Station, Bolvelanium. *Arch. Journ.*, xxii, 345. Warne places this station at Christchurch.
- PORTLAND, North Common, below the Verne. Coins, etc. *Arch. Journ.*, xxiii, 75, 149.  
 — East side of. Interment: dagger, pateræ, drinking-cup, etc. (fd. 1889. D. M.)  
 — Black ware jar and bowl. (fd. by P. Weston. D. M.)  
 — Large urn, with lead rivets. (D. M.)  
 — Remains. Warne's *Vestiges*, 22.  
 — Romano-British pottery. *Arch. Journ.*, xxvii, 217 (figured). (fd. 1868.)  
 — Encampment (?). Sarcophagi, probably Celtic (?). *J. B. A. A.*, xxviii, 204.
- POUNDBURY. See DORCHESTER.
- PRESTON, JORDAN HILL. Station, Clavinium. *Arch. Journ.*, xxii, 345; Warne's *Vestiges*, 21.

- PRESTON, JORDAN HILL. Arca Finalis. Coote's *Romans of Britain*, 105.  
 ——— Foundations, pillars, coins, and pottery. *Gent's Mag.*, 1844, pt. I, 185-6; Price's *Roman Antiquities*, 34.  
 ——— Pottery, tesserae, coins. *Gent's Mag.*, 1844, pt. i, 185-6; *Proc. Soc. of Antiq.*, iv, 2nd series, 225.  
 ——— Pavement. *J. B. A. A.*, xxviii, 94.  
 ——— Remains. Warne's *Vestiges*, 22.  
 ——— 12 Upchurch vessels of various forms, small; 4 (imitation) Samian ditto, and many other jars of different wares. Ornamental slab of Kimmeridge coal, etc. Warne's *Vestiges*, 223. (Warne Collection. D. M.)  
 ——— near, east side of Jordan Hill, south-west of the Pavement. Cemetery. In a ploughed field the compiler of these notes picked up in the course of an hour or two more fragments of jars (cinerary urns?) than he could conveniently carry, of at least twelve different kinds of manufacture, but all of coarse ware.
- PUNCKNOLL. Coins, Postumus and others. Hutchins, ii, 769.
- PURBECK, ISLE OF. Kimmeridge coal discs,  $1\frac{1}{2}$  to  $4\frac{1}{4}$  inches in diameter. Hutchins; Warne's *Vestiges*, 24.  
 ——— CHURCH KNOWLE. Brades Farm. Roman boot-nails from a kistvaen, 1888. (D. M. O. L. Mansell.)  
 ——— CORFE CASTLE. King Edward's Bridge. Ornamented disc of Kimmeridge coal, bronze compasses. Purbeck Papers, 225.  
 ——— CREECH GRANGE. Remains not yet explored.  
 ——— Pierced tile for hypocaust floor. (D. M.) Patera, Samian ware (rivetted). Potter's tool. (D. M. Stillwell Collection.)
- RADIPOLE. Remains. Warne's *Vestiges*, 22.
- RADIPOLE LANE. Interments, small imitation Samian patera, "Upchurch food jar" (the hand of the corpse had been bent so as to hold this vessel as is shown from the position of the phalanges), *teste* Mr. Moule. (D. M.)  
 ——— Numerous interments, urns, etc. *Gent's Mag.*, 1845, pt. I, 79.
- RAMPISHAM. Pavement. *Arch. Journ.*, xxii, 345; Murray's *W., D., and S.*, 1869, xxxix; Hutchins, ii, 692; Warne's *Vestiges*, 10.
- RUSHMORE. See WOODCUTS.
- SHERBORNE. See LENTHAY. Pavement.
- SLYAR'S LANE. See COKER'S FROME.
- SPECTISBURY (so termed by Warne). Vide SPETTISBURY.
- SPETTISBURY. Interments, swords, spear-heads, brass vessel, etc. *Gent's Mag.*, 1857, pt. II, 662.
- STAFFORD, WEST, HOUSE, seat of G. Floyer, Esq. Upchurch vases, small imitation Samian ditto, and others. (D. M.)
- STRATTON. Warne's *Vestiges*, 14.
- STURMINSTER MARSHALL. Pits, considered Romano-British by Warne. Warne's *Vestiges*, p. 17.
- SYDLING. Remains. Warne's *Vestiges*, p. 10.
- TATTON FARM. See BUCKLAND RIPERS.
- TARRANT HINTON. Villa, spears, fibulae, coins, etc.  
 ——— BARTEN'S TOWN. Buckle, rings, arrow-head, coins. (D. M.)  
 ——— Remains. Warne's *Vestiges*, p. 2.
- THORPE, near Maiden Newton. Pavement.
- THORNFORD. Tesserae, pottery, roof tiles, wall paintings, amphora, Samian ware, coins (3rd brass), mortaria, etc. *Proc. D. N. Hist. and A. F. C.*, 1877, 41-49.

- TOLPIDDLE. Remains. Warne's *Vestiges*, p. 41.
- VIA ICENIANA. *Arch. Journ.*, xxii, 356, xxxii, 258; Warne's *Vestiges*; Murray, *W., D., and S.*, xxxix.
- WARBARROW BAY. Remains. Warne's *Vestiges*, p. 24.
- WAREHAM. Earthworks, attributed by G. T. Clark to post-Roman Britons. *Arch. Journ.*, xxxviii, 21-22.
- On the site of the Mint: four pieces of pottery used for molten metal (C. C. D. M.)
  - Station, Morionum. *Arch. Journ.*, xxii, 345.
  - Station, Moridunum. *J. B. A. A.*, xxxvii, 326.
- WEYMOUTH. Temple, cemeteries, villas. *J. B. A. A.*, i, 324.
- Pavement. Murray's *W., D., and S.*, 1869, xxxix; *Arch. Journ.*, xxii, 345. By both the above probably Preston is meant.
  - BACKWATER. Coin. *Gent's Mag.*, 1845, pt. I, 79.
  - In the midchannel of the BACKWATER. Very fine Amphora, four feet high; also some small vessels. (fd. December 1888. D. M.)
  - BAY. Miniature amphora, 1 inch high, dredged, covered with serpulæ. (D. M.)
  - WESTHAM. Bronze statue of Hercules holding club, 4½ to 5 inches high, with pedestal. (fd. 1889. Gordon. D. M.)
- WIMBORNE. Station, "Vindogladia", and Remains. *Arch. Journ.*, xxii, 345; Hutchins, vol. iii, 178; Warne's *Vestiges*, 5.
- WINTERBOURNE, KINGSTON. Coins, pottery, fibulæ, knives, hooks, etc. (fd. by J. C. Mansell-Pleydell, 1889. D. M.)
- WYNFORD EAGLE. Villa, coins. *J. B. A. A.*, xx, 273.
- Pavement. *Arch. Journ.*, xxii, 345.
- WOODCUTS, near Rushmore. Most extensive and important remains.
- ROMANO-BRITISH VILLAGE. Excavated by General Pitt-Rivers and fully described by him in his monumental work, *Excavations in Cranborne Chase near Rushmore* (privately printed, 1887). The importance of these discoveries it would be difficult to over-estimate. They are so numerous that they can only be briefly and imperfectly summarised here. They comprise 15 human skeletons (the males averaging 5 feet 2 inches, the females 4 feet 10 inches only). This number is exclusive of new-born infants.
  - Pottery, a vast number of fragments, of which over 20,000 are described as of "superior" manufacture.
  - Coins, 197, ranging from Caligula, A.D. 37, to Magnentius, A.D. 353.
  - Bones of the following animals: badger, dog, fox, fowl, goat, horse, ox, rabbit, pig, pine marten, polecat, red-deer, roe-deer, sheep, and a great quantity of oyster shells.
  - Fruit implements of every kind.
  - Four hypocausts.
  - Bronze and iron objects in great variety, including bronze and silver and bronze-gilt and silver-gilt fibulæ, rings, nails, knives, brooch inlaid with fine mosaic, glass, beads, some of pale pink coral, etc.
  - Bone spoons and pins, objects in Kimmeridge shale (59), painted plaster, spindle-whorls.
  - Roofing-tiles, stone querns, etc., etc.
- WOODYATES. Road, Via Iceniana. *Arch. Journ.*, xxii, 345.
- WYKE REGIS. Interments, urns, etc. *J. B. A. A.*, xv, 283.

## UNCERTAIN.

- BERE HEATH. Small rectangular camp, probably Roman exploratory.  
Warne's *Vestiges*, 14.
- BOCKLEY DYKE. Ditto. Warne's *Vestiges*, 6.
- BOWCOMBE. Ditto. Warne's *Vestiges*, 11.
- BOLVELAUNIO (Christchurch). Station. Warne considered the Avon as the eastern boundary of Dorset. *Vestiges*, 17.
- CERNE. On the hill opposite "the Giant", small rectangular camp, probably Roman exploratory. Warne's *Vestiges*, 11.
- CHESELBOURN. Opposite road from Hartfoot Lane. Ditto. Warne's *Vestiges*, 15. Now destroyed.
- CHAL DUN (West Chaldon). On the ridgeway called the Roundy-Poundy. Small rectangular camp, probably Roman exploratory. Warne's *Vestiges*, 25, 49.
- EASTBURY DOWN. Ditto. Warne's *Vestiges*, 3, 49.
- HOLLYBUSH DOWN. Ditto. Warne's *Vestiges*, 6.
- MILBOURNE DOWN. Ditto. Warne's *Vestiges*, 15.
- OWER HEATH (east of Dick o' the Banks). Ditto. Warne's *Vestiges*, 25.
- STEEPLETON DOWN (by the gate to Portesham). Ditto. Warne's *Vestiges*, 23.
- SYDLING UPPER (in the Eweleaze). Ditto. Warne's *Vestiges*, 12.
- STRATTON. Now destroyed by the railway. Ditto. Warne's *Vestiges*, 12.

J. J. FOSTER.

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## REVIEW.

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A GROUP OF EASTERN ROMANCES AND STORIES FROM THE PERSIAN, TAMIL, AND URDU. With Introduction, Notes, and Appendix, by W. A. CLOUSTON. Privately printed, 1889.

MR. CLOUSTON'S latest work has been the editing of four interesting stories, two from the Persian, one from the Tamil, and one from the Urdu, together with some dozen shorter ones from the Persian. With the exception of the Tamil story they have all appeared before in English; but the works in which they are to be found are unknown, or not generally accessible; and the version of one of the stories has been reconstructed by comparison with an independent French translation. The Persian stories are supplied by a collection of moral tales and anecdotes entitled *Mahbûb ul-Kalûb*, or the Delight of Hearts, written about the beginning of the last century. A translation, or at least a full abstract, of the entire work would probably be of service to Western students. In the meantime we have cause to be thankful for the tales reproduced here from Mr. Edward Rehatsek's versions published at Bombay in 1870-71. The first is that of Nassar, a story illustrative of the paramount influence of fate in human affairs. A similar "moral" is enforced in a different way by the next, the story of Farrukhruz.

The Tamil tale of "The King and his Four Ministers", which follows this, is perhaps in some respects the most interesting in the volume. It narrates the accident by which one of the ministers obtains from the goddess Kâlî information of three great dangers impending over the life of the king from which he can only be saved by measures which will place the minister himself in an equivocal position, and thereby expose him to the king's resentment, and possibly to death. The minister of course undertakes the risk and delivers the king. The king, however, suspects his deliverer, and the other three ministers have great difficulty in averting their comrade's doom by the stories they tell their master of crimes committed by haste in doing what for the moment appeared right, until the accused has an opportunity of clearing himself.

"The Rose of Bakáwalé", the next story, is a remarkable variant of the well-known theme of a band of brothers who set out to find a talisman which is to cure their father of some otherwise incurable ailment. As usual, it is the youngest only who succeeds, and who has to endure the envy and ill-usage of his elder brothers, until at the proper time he can vindicate his true worth and wed the sleeping beauty. This tale is translated from an Urdu version of a Persian work written in the year A.D. 1712; but it is evidently of Indian origin.

The remaining stories are shorter ones selected from Mr. Rehatsek's extracts from the work referred to above. Their subjects are various and all are amusing. An appendix, of the elaborate kind Mr. Clouston never tires of supplying to his readers, ends the book. It includes a handy summary of the adventures of Hatim Tai, which most readers have probably found a maze rather difficult to thread.

No one can take up this book without finding abundant illustrations of Mr. Clouston's amazing research. His knowledge of facetious tales, especially of mediæval *fabliaux*, is very wide. It is here, rather than in dealing with *märchen*, that he is at his best. This class of tales seems to yield a greater proportion of instances in which direct borrowing can be shown to be probable than any other class. The reason is that it is a comparatively late development, and one which played a large part in the chief literary movement of the middle ages. The individual tales can thus be traced from hand to hand with something more like certainty than those of a class found all over the world in every grade of civilization, and expressive, not merely of situations which could only be imagined after mankind had attained a high degree of advancement, but also of ideas common to almost every branch of the race. To facetious tales must be added apologues, with which Mr. Clouston is quite as much at home. Stories with a moral are the product of ethical thought; and they mark a considerable ascent in the scale of culture. The reflective nations of the east have developed them to a marked extent. Numberless stories of this kind grew up and were accumulated under Buddhist influence. They were frequently of a high order, full of point and humour; and they rapidly became popular. In this case again transmission can be shown by documentary evidence. Accordingly, facetious and moral tales are the stronghold of the party advocating transmission within historic times, of which Mr. Clouston is one of the ablest living leaders in this country. He has never been engaged,

so far as we know, in any active controversy on the subject ; but, on the other hand, he has never shrunk from expressing his opinions. We believe those opinions to be founded on premises too narrow to warrant the general deductions he would draw ; but they detract in no way from the value of his works, which are all useful to the student—and the one before us is not the least valuable.

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## CORRESPONDENCE.

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### MR. TYLOR'S VIEWS ON THE COUVADE.

By the Couvade, I need scarcely explain, is meant that custom in accordance with which the husband takes to his bed at the birth of a child and is treated as if he were the mother of it. As is well known, this curious custom has been found in many parts of the world, and in parts so distant from one another as to preclude the idea of imitation. To say nothing of Béarn (whence it has derived its name), and the N.E. of Spain, we hear accounts of it from missionaries in North and South America, particularly in Guiana, in the south of India, in Borneo, and (according to Marco Polo) in China. In classical literature there are three clear allusions to it, viz., *Apoll. Rhod.*, ii, 1011, foll., among the Tibareni, a tribe on the south coast of the Black Sea; *Strabo*, iii, p. 165, among the Cantabri in the north of Spain; and *Diod. Sic.*, v. 14, in Corsica.

It seems then that, however absurd the custom may appear to us, yet there is some feeling or idea in human nature, at some stage of development, to which it corresponds. The difficulty is to say what this feeling or idea may be. I confess I do not think the explanation given by Mr. E. B. Tylor (*Early History of Man*, 3rd ed., p. 301, foll.) is entirely satisfactory. By him the term Couvade is extended so as to include another custom which, though no doubt connected with the one above named, is yet distinct from it; I mean the custom by which before or after (or both before and after) the birth of a child the father fasts entirely, or abstains from certain food, or from certain acts, lest he should injure the health of the child. Mr. Tyler's explanation that this is an outward expression of the idea that "the connexion between father and child is not only, as we think, a mere relation of parentage, affection, duty, but that their very bodies are joined by a physical bond; so that what is done to the one acts directly upon the other", is quite convincing, but obviously has reference only to the custom last mentioned, nor indeed does he apply it further.

Next he goes on to say that certain forms of the Couvade (meaning the Couvade strictly so-called) "involve giving over parentage to the father", and he traces a connexion between the two customs by saying (after Bachofen) that the father's going through the dietetic course above mentioned "may naturally become a legal symbol that he is the father". No one can say this is impossible, but the facts as given just before by Mr. Tylor himself, viz., that among certain tribes both parents perform the Couvade, and that among these same tribes, and others (where the father

only performs the Couvade), kinship is reckoned on the mother's side, and not on the father's, scarcely favour this view; nor have we any evidence (as far as I can gather) that those who practised the Couvade considered it as such a symbolic act. Again, we have plenty of evidence that certain peoples (at any rate in ancient times) believed that the father, and not the mother, is the parent; but the fact that this belief was held by various peoples at various times by no means goes to show that a popular savage custom was based on this belief. Thus, on the one hand, we find the Couvade as a custom, but no evidence that those who practised it believed in the special parentage of the father, and on the other hand we find the belief in such special parentage, but no evidence that those who hold this belief practised the Couvade.

How is this chasm to be bridged? Moreover, I think that if we consider for a moment by whom the Couvade has been practised, and by whom the belief, of which it is supposed to be the symbol, has been held, we have some evidence that the custom and the belief are quite distinct. The Couvade was practised in antiquity by tribes who are represented as backward in civilisation, the Tibareni, the Cantabri, the Corsicans, and in modern times by savages; while on the contrary, the belief that the father, and not the mother, is the parent is rather a philosophical than a popular notion. Thus *Diod. Sic.* (i, 80), represents it as held by the Egyptians. In the Code of Mann the mother is compared to a field bringing forth plants according to the seed that is sown, with which compare *Sophetul.*, 569, ἀρώσιμοι γὰρ χυτέρων εἶσιν γῆναι; and in a familiar passage of the *Eumenides* it is urged on behalf of Orestes that "the bearer of the so-called offspring is not the mother of it, but only the nurse. . . . It is the male who is the author of its being; while she, as a stranger for a stranger, preserves the young plant," etc.; and Dr. Paley, who quotes (from Plutarch, *de Stoic. repug.*) an opinion of the Stoic Chrysippus to the same effect, and expressed in similar language. Again, if Sir John Lubbock (*Origin of Civilisation*, 3rd ed., p. 149) is right in concluding that the march of ideas in regard to relationship is, *first* a child is related to a tribe generally, *secondly* to his mother and to his father, *thirdly* to his father and to his mother, and *lastly* to both, then the notion of the special parentage of the father seems to imply some considerable degree of culture. I do not quote from the same writer's account of the Couvade (*ib.*, p. 15, foll.), because all that he says is stated more fully by Mr. Tylor, with whom he agrees on the whole; but I should like to add a word upon Prof. Max Müller's contribution to the subject. In *Chips from a German Workshop* (2nd ed., vol. ii, pp. 281-84), he rejects Mr. Tylor's explanation in favour of a more simple one of his own. "The poor husband was at first tyrannised over by his female relations, and afterwards frightened into superstition. He then began to make a martyr of himself till he made himself ill, or took to his bed in self-defence." As it appears to me, the professor first misapprehends the custom itself, and then falsely explains his own misapprehension. In the first place, the custom, so far from

making light of the father's functions, recognises his importance, and secondly, even if it did make light of him, that would not be because he was "tyrannised over by his female relations", but some other explanation would have to be sought. It is almost too much of a platitude to repeat that as civilisation in a community progresses, the reign of physical force is gradually limited; in other words, women are better treated, and that the husband bullied by his wife and female relations is the choice product of a nation's maturity. No doubt certain tribes, as the ancient Germans, paid especial honour to women, but this is exceptional. I do not suggest at all that Mr. Tylor cannot explain the *Couvade*, but merely that he has not done so. I am not prepared with any solution myself, but write in the hope that others, who know more about it, may give further elucidation to a somewhat dark subject.

R. C. SEATON.

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## *A BRICKLAYER'S EFFECTS, 1681.*

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THE following document will probably be of interest, as throwing light upon the social condition of the working-classes towards the close of the seventeenth century. Inventories of well-to-do people are frequent enough, but it is somewhat rare to find an account, claiming to be complete, of the effects of a person in so humble a condition of life as Richard Towner.

A true and pfect Inventory of all and singular the goods chattells and psonall estate whatsoever of Richard Towner, Brick-Layer off St. Michajells in Lewes in the county of Sussex late Deceased taken the 27th of December 1681.

Imp'mis his wearing Apparrell and money in his pursse . 01 10 00

### *In the Kitchen.*

Itm. two pott hangers, 1 paire of hangers, 1 paire of tongs, 1 fire shovell, three spitts, one treft, 1 paire of bellows, one iron peelee, one grid-iron, 4 hooks, 2 forkes, 6 scummers, three candlesticks, one dripping pan . . . . . 00 14 00

Itm. one pudding pan, one candle boxe, two salt boxes, one grate, one looking glass, one hour glass, one hussey, one breder, three brushes, two joyne stooles, one table, 5 chayers, one furnace, eight dishes, 24 trenchers, two trayes, 2 truggs, one bucket, one funnell, 2 dishes 10<sup>th</sup> handles . . . . . 01 02 06

Itm. 19 greate and small pewter dishes, 4 plates, 10 porringers, 3 candle sticks, 5 sasers, one chamber pott, 2 cupps, one warming pan, one brass morter, 3 basting ladles, 4 skillets, one chopping knife . . . . . 02 00 03

### *In the Parler.*

Itm. one large table, 5 chayers, 4 Joyned stooles, one Lanthorne, 19 pieces of weare, one carpet, bookes, 3 doussè of bottells . 01 05 00

It is evident that Towner, though only worth £6 9s. 9d. in all, was a superior specimen of his class. His house has two rooms, he has books (a Bible, Foxe's *Martyrs*, we may guess) and "pieces of ware". Altogether a more than ordinarily significant document this, giving interesting sidelights on the life of the time.

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## ERRATA.

Page 217, line 13, *for* "portion", *read* "fashion".  
" 222, " 21, " "thence", " "Thrace".

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